

# THE CHRISTIAN OBSERVER.

No. 106.]

OCTOBER, 1810.

[No. 10. Vol. IX.]

## RELIGIOUS COMMUNICATIONS.

EXTRACTS FROM THE CORRESPONDENCE OF THE FIRST PROTESTANT MISSIONARIES TO INDIA.

(Continued from p. 535.)

**W**E have now arrived at the period when the Society for promoting Christian Knowledge, better known by the name of the Bartlett's Buildings' Society, began to take an active concern in the support and encouragement of the Protestant Missions to India. I have before me their first publication on this subject: it bears the date of 1718, and is entitled, "Propagation of the Gospel in the East, being a Collection of Letters from the Protestant Missionaries, and other worthy Persons in the East Indies, &c. relating to the Mission; the Means of promoting it, and the Success it hath pleased God to give to the Endeavours used hitherto for propagating true Christianity among the Heathens in those Parts, but chiefly on the Coast of Coromandel. Published by the Direction of the Society for promoting Christian Knowledge."

The letters are prefaced by an address to the reader, which contains so many important observations, at least as applicable to the state of the world in the commencement of the nineteenth, as in that of the eighteenth century, that I trust I shall be excused for calling your attention to them. They will serve to shew us, how the venerable founders of this excellent society wrote and thought. Would that their descendants might ever be animated with the same spirit\*!

"The conversion of the Gentiles

\* The following quotations are taken from this address.

to the knowledge of Jesus Christ, is a matter of joy and exultation to all such as wish to see the church in a better and more flourishing state than that wherein she doth appear at present. Whosoever maketh the interest of our Blessed Saviour his own, and doth not act upon a principle separate from that of his Master, must needs rejoice at the enlargement of the kingdom of Christ upon earth: particularly, if the parched wilderness of the Pagan world should once begin to flourish; and the barren church of the Gentiles shout for joy, at the numerous company of children she is to bring forth."

"This glorious state of the church will then, doubtless, appear, when the fulness of the Gentiles is come in, and all Israel is saved at last. These will prove infinite accessions to the church, both in strength and beauty, and make her arise and shine, as the prophet expresseth it. But what renders still more complete the glory of the church in that time, is the wonderful order and symmetry which will then most conspicuously appear, both throughout the whole body in general, and in every member in particular. *The spirit of division and rancour, of party and animosity, of strife and envy, will be altogether banished from the church, raised to that dignity: or, if it should offer to disturb her, it will soon be vanquished by that Power, which hath made her a terror to her enemies. But all this she doth not do by her own power, but by the power of her Head, to whom she is graciously united by faith. All the members are animated by one and the same spirit, nourished by the*

same bread, begotten into the same hope, united to the same Head, held together in the same bond of peace. The variety of gifts which appears among them, is so far from creating divisions that it will set off the church with the greater lustre and amiableness. For as all the gifts are sanctified by the same Spirit, so they tend all to the same end. And it is this union, which maketh the church look both beautiful and powerful, fair and terrible.

“How little there is seen as yet of this sweet and majestic power, in our modern churches, is so obvious to an impartial eye, that it needs no farther proof to evince it. And yet an industrious observer of the times cannot but take notice of the singular providence of God, which in the midst of so heartless a state of religion, hath stirred up some who do not only grieve for the affliction of Joseph, and the decay of true piety, but do also contrive means to repair it. Some do what they can to convey life into those churches which have a name and form that they live, but are dead. Some endeavour to instil sound principles into children, to make thereby the church look fairer in the next generation than she doth in the present. Some endeavour to take away the veil from the Jews, that overspreads their minds, and hath all along hindered them from looking to the end of the law. Some have published, and do publish the oracles of God in divers languages, for spreading the knowledge of Christ among those that are as yet destitute of that benefit. Some bend their endeavours towards the reformation of public schools, in order to see them cleared from profane customs and inveterate corruptions. Some do promote Christian love among the differing parties of religion, as the only foundation whereon the so long wished-for union among Protestants may be raised in time. Some are employed about exercising the severity of the Law, thereby to restrain a sinner’s hand from doing evil: whilst others display the power of the Gospel, thereby

to regenerate his heart, in order to his doing good. Some endeavour to support real holiness, by private conferences on the most practical heads of religion: whilst others do the same, by publishing and dispersing such books as treat on edifying subjects. All these and the like endeavours, cannot but be agreeable to a well-wisher to the cause of religion, and may be deemed as so many presages of a better state of the church upon earth.”

“To all these attempts made towards a reformation and enlargement of the church, may be added another, to which some inclination hath appeared of late, among several protestant nations in Europe: and this is, the propagation of the Christian faith in the East and West-Indies.” “This undertaking hath been highly approved by some, and disliked by others. Some, who do not suppose an enterprize of this nature to be altogether impracticable, do however think it now very improper, when every one complains of hard times, and is called upon by other expenses nearer at home; and for this reason they are for putting it off to a more convenient season. Others have been startled at the newness of the thing, and are shy to venture into a road so little beaten in this age, and so much exposed to danger and difficulty. Others have been bare spectators in this matter, unwilling to judge of a work, which, like a tender blade, did but just appear above ground, not discovering as yet what its fruit might prove. Others again, have taken a transient view of the scheme, but declared their unwillingness to be farther concerned, till they should see some eminent men espouse it, and by their example encourage others to engage in the same. Others are displeased with the Heathen themselves, who, for the sake of a little gain, will conform to the Christian name, but at the approach of danger quit it again, and relapse into their former ways.” “Those, however, who, on one hand, are so easily terrified by the common calamities



of the times, and, on the other, by the expensiveness of the design, seem to be little acquainted with the ways of Providence. For if we take a survey of the most considerable transactions, both under the Law and the Gospel, it will plainly appear, that generally the best of works have been carried on in the worst of times, and that they have triumphed at last (though after much toil and labour), over all the clamours and oppositions that wicked men and devils could raise against them." "However, it cannot be denied, that the opposition is then most destructive and fatal, when it comes from those that are within the pale of the church, and who, under an external shew of the same confession, destroy the vitals of the Christian faith."

"The time is not come, the time that the Lord's House should be built, was the common plea of the Jews for their sloth and drowsiness: but then the effect was, that whilst governors, priests and people, were wholly bent on advancing their worldly interest, and shamefully neglected the Lord's House, their vines and olives did not yield their increase, and the earth denied her fruits. All which may possibly convince us, that even outward prosperity doth in a great measure depend upon the care employed in the worship of God, and its enlargement among Jews and Heathens.

"Nor have those a sufficient plea for themselves, that undervalue a design, because it is new, and because it hath been little attempted by Protestants. Truly, this should rather be an inducement (not to stifle the work in its infancy, but) to inflame that little of the spirit of power and love, which is left among us. Should we be also willing to die, because we see so many dead about us? I mean, so many who are supine and negligent in the greatest concerns of life and happiness. Should we not rather strengthen the more the things which remain, but are ready to die, except they be supported betimes? Which consi-

deration should make us shake off that natural drowsiness, which confineth the mind to narrow ends and purposes, and indisposeth it for any generous enterprize. Nothing is more common, even among those who call themselves Christians, than to frame new ways and new methods for increasing their stock, and to improve every opportunity offered for that end. Almost every year produceth new schemes, and these, new pursuits after the things of this world. Let a design be never so new and uncommon, it will soon be embraced, if it be but profitable, and conducive to some temporal end or other. Why should a Christian, then, be shy of a work because it is new, when it may carry with it a never-fading reward? Should not he be as ready and watchful to lay up riches in heaven, as the profane worldling is to improve his income on earth?

"But to return to the affairs in India; it is true, that what we see at present is but an embryo, and a seed, as it were, scattered by the missionaries among that numerous people; and a seed cannot be sown, and its product reaped, in one day. However, a wise man doth not despise even the day of small things. He knows that one soweth, and another reapeth; but that both shall rejoice together in due season, and be rewarded according to their pains, not according to their success. The whole undertaking, such as it is at this time, may give the impartial reader a fair prospect at least, that a work of this nature is not altogether impracticable; and that the Lord, who is the only author of success, will direct the steps of those who are engaged, or shall engage in a design, tending so much to the enlargement of the church of Christ upon earth.

"Nor ought we to be deterred from so Christian an enterprize, by the perverse conduct of some Heathen, who, out of regard to a temporal benefit, will for a while conform to the external confession of

the Christian faith, but return to their former idolatry again, as soon as the hope of their gain is gone. For this is a very old practice, and may be traced through all the ages of Christianity. Our Blessed Redeemer himself complained, that some would seek him only for the sake of the loaves they did eat; and the Apostle of the Gentiles taketh notice of some who professed godliness for the sake of gain and preferments; and yet did neither the Lord himself, nor the apostle sent by him, give over the preaching of the Gospel for that reason."

In the next number I propose to resume the thread of the narrative respecting the progress of the Indian missions; without stopping to remark how complete is the reply which the above extracts furnish to some pretended advocates for the Society for promoting Christian Knowledge who have lately appeared before the public.

(To be continued.)

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To the Editor of the Christian Observer.

DURING the controversy between Mr. Faber and myself, which lately occupied a portion of your pages, the respectable author complained, that I continued to quote the first edition of his work on the 1260 years, and to attack positions which he had long since abandoned.

Having lately obtained the fourth edition of his Dissertation, I am desirous of offering to the consideration of the students of Prophecy some remarks upon what Mr. Faber therein states respecting the chronology of Daniel's Vision of the Ram and He-goat, Dan. viii.

Mr. Faber observes (vol. i. page 287) that the large period mentioned by the Angel in Dan. viii. 14, is the period of the duration of the whole vision. Any hypothesis, therefore, which computes the period from such an era as to exclude a part of the vision, must necessarily, on that very account, be erroneous. In

the justice of this position I completely concur.

Mr. Faber next says, "The vision itself opens with Daniel's beholding the Medo-Persian Ram standing still on the bank of his river, and having two horns. The manner in which the two horns arose is next briefly, and as it were parenthetically, mentioned: but it does not appear that the prophet himself saw them arise, though he gives us the history of their rise; because the Ram is said to have already had two horns, when he first beheld it. Afterwards he sees the Ram successfully pushing westward, northward and southward."

I agree with Mr. Faber, that the manner in which the two horns of the Ram arose, is mentioned by the Prophet parenthetically: and that Daniel himself did not see them arise.—The commencement of the vision belongs, therefore, to a period when the Medo-Persian empire was already established, and the two kingdoms of Media and Persia were already united under one imperial government. Now this did not happen till the year A. C. 536, when Cyrus, upon the death of his uncle Cyaxares, became sole monarch of the kingdoms of Media and Persia. Therefore the date of the vision cannot be prior to the above year. In this conclusion I have the decided support of Mr. Faber (vol. i. page 299), and thus far we are agreed.

But Mr. Faber thinks that the vision opens "with Daniel's beholding the Medo-Persian Ram standing still," and that he afterwards saw the Ram pushing westward, northward and southward. I am sorry to be obliged to differ from the learned author upon both these points. First I deny that when Daniel first saw the Ram he was standing still, or in a state of quiescence. Secondly I deny that the pushing of the Ram was posterior to his standing.

The Hebrew word עמד which is used for the standing of the Ram, in Dan. viii. 3. sometimes indeed signifies to stand still, in opposition to motion; but it much more frequently



denotes *standing* as opposed to *absence* or *non-existence*. It occurs no less than ten times in the viii<sup>th</sup> of Daniel; viz. in ver. 3, 4, 6, 7, 15, 18, 22, 23, and 25; and in by far the greater number of these passages it would be absurd to understand it as denoting a state of quiescence: that Mr. Faber should choose to render it in this sense in the 3<sup>d</sup> verse, is, therefore, an assumption of the point in dispute. It is quite arbitrary to assign to the word a meaning in the 3<sup>d</sup> verse, which it will not bear in the other verses of the same chapter.

The idiom of the Hebrew, in this passage, seems to me likewise to contradict Mr. Faber's interpretation.—I believe it to be the invariable practice of the sacred writers, to mark the succession of time, or the successive order of events, by the insertion of the conjunctive particle ו, between the different verbs in the same sentence, or period, which express successive events. On referring to Dan. viii. 3, 4, it will be found that there is no ו to mark any succession of time, between the standing and pushing of the Ram: and if we leave out the parenthesis relating to the horns, the following seems to be the literal rendering of the whole passage, ver. 2, 4. "And I saw in vision, and it came to pass when I saw, that I was at Shushan, the palace which is in the province of Elam; and I saw in vision, and I was by the river of Ulai; and I lifted up mine eyes and beheld; and lo, a Ram (was) standing before the river, and he had (two) horns: I saw the Ram pushing westward, and northward, and southward, and no beasts could stand before him." Now even an English reader must see that Mr. Faber is not warranted by the words of the Prophet in saying, that Daniel *first* saw the Ram *standing still*, and *afterwards* saw him *pushing*; and as the verb rendered "*standing*" עמד seems to be in the participle present (Benoni); and the word for pushing מנח is also in the participle present, I

am, from the idiom of the Hebrew, led to form a conclusion precisely the reverse of Mr. Faber's; for it appears to me, that when the prophet first saw the Ram, he was in the very act of butting with his horns westward, &c.

And from what is said in verse 7, it is quite evident that the *pushing* of the Ram was not subsequent to his *standing*, but contemporaneous therewith: for it is there mentioned, that, upon the attack of the He-goat, "there was no power in the Ram to stand עמד before him." Till the attack of the He-goat, therefore, the Ram continued to stand; and then he stood no longer. Consequently, the standing of the Ram continued till the year A. C. 330, when he was overthrown by the He-goat, Alexander the Great, which is decidedly contrary to Mr. Faber's *present* scheme, though it be quite agreeable to the interpretation of the standing of the Ram, which Mr. Faber himself adopted in the first edition of his Dissertation.

Having thus, as I hope, shewn, that when Daniel first saw the Ram he was in the act of pushing westward, northward and southward; the next inquiry is, to what period of the Persian History this pushing of the Ram corresponds.—And here I am happy again to be able to express my concurrence with Mr. Faber, who applies the pushing of the Ram to the conquests of the Persian Empire in the reign of Darius Hystaspes, by which, in the north and west, Thrace and Macedon and the Ionian Isles were added to the Empire, and India in the south.—These conquests took place, according to the chronology of Prideaux, between the years A. C. 513 and 497, and it was about the year A. C. 508 (according to Rollin) that Darius first invaded India, which answers to the pushing of the Ram southward. I therefore concur with Mr. Faber, in thinking that the date of the commencement of the vision cannot be posterior to the year A. C. 508.

There is, indeed, no period of the

Persian History, excepting the reign of Darius, which corresponds with the pushing of the Ram, as seen by Daniel: for it is mentioned, in verse 4, as the result of these pushings, that the Ram did according to his will, and became great." Accordingly it is said of Darius, by Rollin, vol. iii., p. 110: "There have been few princes more expert than he in the art of governing, and more experienced in the business of war. Nor was the glory of being a conqueror, if that may be called a glory, wanting to his character, for he not only restored and entirely confirmed the Empire of Cyrus, which had been very much shaken by the ill conduct of Cambyses and the Magian Impostor; but he likewise added to it many great and rich provinces, and particularly India, Thrace, Macedonia, and the isles contiguous to the coasts of Ionia."

Soon after the death of Darius, the unfortunate expedition of Xerxes against Greece was undertaken; and from that expedition the decline of the Persian Empire may be dated. Consequently nothing took place after the reign of Darius Hystaspes, answering to the actions of the Ram when first seen by Daniel.---Neither did any thing take place from the accession of Cyrus, in the year A. C. 536, till the reign of Darius Hystaspes, which corresponds with the actions of the symbolical Ram, at the opening of the vision; for the last years of Cyrus seem not to have been distinguished by any conquests; and in the reigns of Cambyses and the Magian Impostor, the empire did not *become great*, as is said in verse 4, but, on, the contrary was much shaken.

The result of the whole is, that the beginning of the vision of the Ram, when Daniel saw him standing before the river, and pushing, must be placed in the reign of Darius Hystaspes, and that it answers to no other period of the Persian History: and, consequently, that the large period mentioned in Dan. viii. 14, is to be dated from the same era.

The next object of inquiry, in determining the chronology of this vision, is to ascertain at what prophetic period the number mentioned in verse 14 terminates---And, for the reasons assigned by Mr. Faber (vol. i. page 266), I think it quite manifest, that it terminates exactly at the same time with the 1260 years. This, indeed, may be proved without difficulty. At the end of the large period mentioned in Dan. viii. 14, the Sanctuary, i. e. the visible church, is to be cleansed or justified. At the conclusion of the 1260 years, the judgment sits to take away and destroy the dominion of the Papacy: (Dan. viii. 26), the witnesses cease to prophesy in sackcloth (Rev. xi. 3), and the Church of Christ begins to emerge from the wilderness (Rev. xii. 6.) At the end of the same period, as I think (though Mr. Faber disputes it), the vials of wrath begin to be poured out upon the enemies of the church, (Rev. xv. and xvi.) Now these different events, which are to happen at the end of the 1260 years, seem to be precisely the same with what is intended by the *cleansing of the sanctuary*, which is to take place at the end of the large period in Dan. viii. 14. Therefore we must conclude, that the two periods, viz. the 1260 years and the large number in Dan. viii. 14, both terminate together.

Having ascertained this point, I shall now endeavour to establish which is the genuine reading of the number in Dan. viii. 14. The Hebrew Bibles read 2300 days in this passage, and our English Bibles, of course, follow the Hebrew text.---The LXX. read 2400 days: and certain copies mentioned by Jerome read 2200 days; but these copies are not now in existence. Before I enter upon the inquiry which of these is the genuine reading, it is proper that I should take some notice of what Mr. Faber has advanced on this subject.

The argument of the learned author upon this point is founded up-



on the assumption that the 1260 years, and also the larger period, terminate in the year 1866.--Taking this for granted, Mr. Faber computes the three readings of 2200, 2300 and 2400 days backward from the year 1866; and because the last of these three readings, thus computed backward, brings us to the year A. C. 535, when the Ram was beginning to stand in a settled or quiescent state, Mr. Faber hence argues, that the reading of 2400 days, being that of the LXX., must be the genuine one.

This appears to me to be a very unusual mode of settling a doubtful reading.---Instead of *first* establishing the genuine reading by the ordinary rules of criticism, and *then* calculating the beginning and end of the period; it first takes for granted that the period is to end at a particular time, and thence deduces what is the true reading of the number. But surely the respectable author ought to have considered, that to build an argument for altering the text of our Hebrew Bibles, on premises which are at least doubtful, and which Mr. Faber himself now allows to be only conjectural, is not only illegitimate, but that it establishes a principle, of which a very dangerous use might be made by those who deny the deity and atonement of Christ. It seems enough for me, in answer to Mr. Faber's reasoning, to say that I deny his premises, as the events of the present time seem to me to shew that the 1260 years are already past.

I next proceed to inquire which is the genuine reading of the number in Dan. viii. 14.---It will not be denied, that the two erroneous readings must have originated in the carelessness and consequent mistakes of the transcribers, either of the Hebrew text, or the Greek versions.---We ought, therefore, to ascertain, whether the Hebrew text, or the Greek copies most easily admitted of such errors from the carelessness of copyists; and to deter-

mine this, all that is necessary is, to submit to the reader the different readings in Greek and Hebrew.---As the *thousands* in all the readings correspond, I shall only insert the Hebrew and Greek for the *hundreds* of the different readings, viz. 2400, 2300, and 2200. The Hebrew for the hundreds of these numbers is as follows, the *first*, ארבע מאות the *second*, שלש מאות and the third, מאתיים. The Greek is τετρακισ-  
μια, and τριακισμια, and διак-  
μισμια.

Let it be allowed, for the sake of argument, that the attention and care of the Greek and Hebrew copyists were equal, which, however, admits of much doubt, as the extraordinary care of the Jews to maintain the purity of the Hebrew text is well known and generally acknowledged; yet it is obvious, even upon that supposition, that the mistakes can scarcely have happened in the Hebrew text, while their occurrence in the Greek versions is quite probable. For if the original reading accorded with that in our present Bibles, then, in the Greek version, it must have been τριακισμια. Now how easy was it for a transcriber, even if not remarkable for carelessness, to convert the τρια into τετρα, or even δι. In either case the mistake is only one of two or three letters.---But, on the other hand, the three readings in Hebrew are so dissimilar, that it is impossible to conceive that the most careless copyist, should have substituted the one for the other.---When also we consider the great care taken by Ezra, in bequeathing to the Church a correct edition of the Hebrew Scriptures; and that Ezra was inspired, and that his parents must have been contemporaries of the Prophet Daniel, and that he might even be in possession of the original copy of Daniel's Prophecies: when we also reflect upon the scrupulous care taken by the Jews, after his time, in preserving the purity of the sacred text, and that even our Lord himself did never charge them with

carelessness in this respect, it seems entirely improbable, if not impossible, that the errors in the reading of the number in Dan. viii. 14 should have occurred in the Hebrew text; and we must, according to every rule of legitimate criticism, infer, that two thousand three hundred is the genuine reading, and that 2400, read by the LXX. and 2200, by Jerome's copies, were errors originally arising from the carelessness of the Greek transcribers.

I am happy to be able to confirm this conclusion, by the authority of the manuscripts brought from the East by the Revd. Dr. Buchanan. I am enabled to state, that the texts of Dan. viii. 14, in the Syriac Bible, and in two other copies of his collection, have been minutely examined, and that the reading exactly conforms to the printed text in the three Syriac copies, and does not countenance the Greek variation.

Since, therefore, the reading of our present English Bibles is established, and since, as has already been seen, we must compute the two thousand three hundred years from the conquests of Darius Hystaspes, and that Mr. Faber himself allows that they cannot be reckoned from a later period than the year A. C. 508, when Darius invaded India, (the Ram then first pushing south) it follows undeniably that they are already expired, and also that the 1260 years which conterminate therewith, are elapsed.---And if we compute the large number from the year A. C. 508, when the Persian Ram first pushed south, and when he was also, most probably, occupied in consolidating his conquests in Thrace and Macedonia, and was thus pushing westward, northward and southward at one and the same time,\* we are led down to the me-

morable year 1792, when, according to Mr. Faber, the seventh trumpet sounded; which is also precisely 1260 current years from the date of Justinian's Decree, and Epistle to the Pope.

These acts of Justinian have already been fully considered by me in a former paper, but there is one point of view in which I did not then consider them. As the Emperor, in his Decree, not only declared the Virgin Mary to be the Mother of God, but denounced an anathema against all deniers of this doctrine; and as the Pope, in his answer to the Imperial Epistle, did solemnly sanction the Imperial Decree by his authority; we may, from these acts, date not only the recognition of the papal supremacy, but also the establishment of idolatry in the visible church; for no Christian will deny, that to give to the creature any portion of that honour or worship which is due to God and to Christ only, is idolatry; and when the Virgin Mary was declared to be the Mother of God, her worship followed as a necessary consequence. And when idolatry is thus established by supreme civil and ecclesiastical authority, and all who oppose it are treated as heretics, and exposed both to ecclesiastical and civil penalties, it amounts to what (in Dan. viii. 12, 13, xi. 31, and xii. 11) is called a setting up of the abomination that maketh desolate.

Now all this took place, at the promulgation of the Edict of Justinian, in March, A. D. 533. From this date, therefore, the visible Church was trampled under foot of the Gentiles, the witnesses began to prophesy in sackcloth, and the abomination of desolation was set up. At the same date, by the Imperial Epistle acknowledging the Pope to be the head of the Church, the Saints were delivered into the hands of the little horn, Dan. viii. 25.

I am, Sir, &c.

TALIB.

18th Sept. 1810.

\* Mr. Bicheno, in the last edition of his *Signs of the Times*, page 111, says, that according to the *Chronological Tables of Dufresnoy*, the expedition of Darius, whereby he added Macedonia, Thrace, &c. to the Persian empire happened in the year A. C. 502.



To the Editor of the Christian Observer.

I NEVER had any design or wish to enter into controversy with T. S., or any other person, on the *Quotations from the Septuagint in the New Testament*: and when attacked by him, for the simple statement of an opinion perfectly harmless in itself, I felt extremely reluctant to trouble you or your readers with any vindication of myself, on a subject which I deem, however it may be determined, of comparatively little importance to the cause either of religion or literature. T. S., therefore, need not be afraid of my prolonging the controversy, as I am fully convinced your valuable pages may be much better employed.

I do not "require" that the man who undertakes such a work as that in which T. S. is engaged, should possess "multifarious learning." He who can read his Hebrew Bible and Greek Testament, and has a tolerable acquaintance with the rules of Biblical criticism, has all the qualifications I require; and I think I have reason sufficient to induce me to believe, that in none of these respects T. S. is unqualified: and, consequently, he need not call in his reverend brethren to his assistance, against a person who neither pretends to learning nor science, and who has an utter aversion from all controversial jangling. Wishing him every blessing of God in his more important work, for I presume, from his last, he is in the sacred ministry, and your excellent miscellany that extensive circulation it deserves, I am, Sir, &c.

Sept. 22, 1810.

A. CLARKE.

P. S. While on the subject of the *Septuagint*, permit me to add, for the information of such of your readers as have subscribed to the work in which I am now engaged\*, that a table of corrections, &c. for my *Notes on Genesis*, lately published, may be had at the Publisher's.

\* See Number for February, p. 117.

To the Editor of the Christian Observer.

THERE always has appeared to me something very obscure in the common rendering of Rom. i. 17. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Macknight's translation is as follows: "For the righteousness of God by faith is revealed in it, in order to faith; as it is written: But the just by faith shall live." This is more intelligible, but is it consistent with the original?

S.

QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW, COLLATED WITH THE SEPTUAGINT.

*The Gospel according to St. Mark.*

- i. 2, 3. (See on Matt. iii. 3, xi. 10.)  
 iv. 12. (See on Matt. xiii. 14, 15.)—και αφεθη αυτοις τα αμαρτηματα, "and their sins should be forgiven them." These words are here put instead of ιασωμαι αυτες; and seem to be an explanation of the clause, "I will heal them;" or, "healing unto him." A trivial alteration of the vowel points, would render the Hebrew more exactly coincident with the construction put upon it in the New Testament.  
 vii. 6, 7, (See on Matt. xv. 8. 9.)  
 —. 10. (See on Matt. xv. 4.)  
 x. 7, 8. (See on Matt. xix. 5.)  
 —. 19. Μη αποσεσησσης, is here inserted, but it does not appear from what part of the Old Testament it is taken. The order of the commands is likewise changed. (See on Matt. xix. 18, 19.) The latter verse in Matthew is omitted.

xi. 17. (See on Matt. xxi. 13.)  
 Πασι τοις εθνεσιν, (to all nations,) is here added, from the Septuagint, (Is. lvi. 7), which exactly translates the Hebrew.

- xii. 10, 11. (See on Matt. xxi. 42.)  
 —. 19. (See on Matt. xxii. 24.)  
 —. 26. (See on Matt. xxii. 32.)  
 —. 29, 31. (See on Matt. xxii. 37, 39.) The introduction to the first and great commandment is here

given, in the words of the Septuagint (*Deut. vi. 4, 5*), which exactly translates the Hebrew.

xii. 30. (See on *Matt. xxii. 37*.)

xiii. 14. (See on *Matt. xxiv. 15*.)

xv. 28. Μετα ανομιων ελογισθη. (Thus *Luke xxii. 37*.) *Sept. Is. liii. 12.* Εν τοις ανομοις ελογισθη. The meaning is the same.

— 34. (See on *Matt. xxvii. 46*.)

*The Gospel according to St. Luke.*

ii. 23. Παν αρσεν διανοιγον μετραν αγιον τω Κυριω κληθησεται. *Sept. Ex. xiii. 2.* Αγιασον μοι παν πρωτοτοκον πρωτογενες διανοιγον πασαν μητρον. *Ex. xxxiv. 10.* Παν διανοιγον μητραν εμοι τα αρσενικα. The Septuagint more exactly translates the Hebrew, than the Evangelist does.

— 24. Ζευγος τρυγονων—*Sept. Lev. xii. 8.* Δυο τρυγονας. Either translation gives the sense of the Hebrew; but neither exactly translates it—"Two female turtle doves, or two sons of a pigeon;" the gender of the numeral is changed.

iii. 4, 5. (See on *Matt. iii. 3*.) The additional part of the quotation nearly accords to the Septuagint (*Is. xl. 4, 5*;) — παντα τα σχολια εις ευθειαν, και η τραχεια εις πεδια; ---*Luke:* τα σχολια εις ευθειαν, και αι τραχειαι εις οδους λειας.---The Septuagint gives, from the Hebrew: Και οφθησεται η δοξα κυρις, "The glory of the Lord shall be revealed:" this the Evangelist omits, but adds the concluding words from the Septuagint, instead of which the Hebrew has: "And all flesh shall see it together." "The salvation of God" displays his glory; and this gives the clear meaning of the passage.

(To be continued.)

#### FAMILY SERMONS. No. XXII.

*Rom. iii. 21, 22, 23.*---"*But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe: for there*

*is no difference: for all have sinned and come short of the glory of God.*"

If in the common circles of society we should make the inquiry, What we must do to be saved? the general answer would probably be to this effect: "Do your duty;" "live a good life." But if we look into the writings of the New Testament, we shall there find the answer to be, "Believe in the Lord Jesus Christ, and thou shalt be saved." Passages to confirm this view of the subject continually present themselves to our notice; and one more decisive of the doctrine can scarcely be conceived, than that from which the text is taken. Plain as these passages are, we might well wonder that men should continue to make their own obedience to the law of God the ground of their hope of salvation, were it not for what we know of the natural pride of the human heart. It is this which disinclines men to seek salvation only from the mercy of God, through faith in Jesus Christ, and leads them anxiously to look for something in themselves on which they may place their dependence. But, whatever the pride, or the perverted reason, of man may suggest, we must still maintain, that the doctrine of salvation by our own obedience is false, because it is contrary to what is taught in the Bible; and that the doctrine of justification by faith in Christ is true, because it is established by the whole tenor of Scripture. It shall be my endeavour, on the present occasion, to prove this point, by a plain explanation of the text. May we enter on the examination with the spirit of persons coming to a trial which involves their highest interests, and who feel, at every step of the proof, that a mistake here is nothing short of ruin.

The text may be broken into distinct parts, for the sake of clearness. The righteousness here mentioned, viz. that righteousness by which we are to be saved, is called "the



righteousness of God ;" is said to be "without the law;" to have been "witnessed by the law and the prophets;" to be "now manifested;" to be "by faith of Jesus Christ;" to be "to all them that believe;" and to be grounded on this fact, that "all have sinned and come short of the glory of God." Let us separately examine these particulars.

1. In the first place, the righteousness by which man is to be saved, is called "the righteousness of God." It is so called, as the righteousness wrought out for us, by the perfect obedience, and by the death and passion of our Saviour Christ, in opposition to the righteousness of man, that righteousness to which man pretends through his obedience to the law of God. It is so called, also, as the righteousness which God bestows in and through Jesus Christ, and which alone he will accept. This righteousness is but little suited to our worldly notions, or to the pride of our hearts ; it is, nevertheless, the only ground of our justification before God, and that should give it supreme importance in our eyes. The prisoner is not to choose his own terms of forgiveness. God, who alone can forgive sins, must appoint the way in which they shall be forgiven.

2. But, secondly, this righteousness is said to be "without the law;" that is, it is not a righteousness wrought out by our obedience to the law. That obedience to the ceremonial law, to the law of rites and ceremonies among the Jews, would not justify the sinner, might be shewn from many passages of Scripture, and from this among the rest. But the expression in the text is by no means confined to the ceremonial law: it has respect also to the moral law. Its main object, indeed, seems to be, to teach us that the righteousness appointed by God for our salvation is a righteousness not wrought out by obedience to the moral law of God. For of what law is the apostle speaking in the chapter from which the text is taken? Is it not of the law to which

both Jew and Gentile were subject, and which could not be the ceremonial law? Are not the offences charged on both classes entirely of a moral nature? Is he not speaking of a law, by the breach of which, he says, that "all the world have become guilty before God?" Indeed, the expressions on this subject are so general, as plainly to shut out obedience of all kinds from any share in our justification. "To him that worketh not," saith the apostle, "but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." "If there had been a law which could have given life," that is, by obedience to it, "righteousness should have been by the law," should have been acquired by it, and not as it now is. By the expression "without the law," therefore, it seems intended to place the Christian scheme of justification by faith in the righteousness of Christ, in opposition to justification by obedience to the law, whether ceremonial or moral. For, whatever be the necessity of a holy life; and that it is necessary, indispensably necessary, to salvation, there exists not the shadow of a doubt; it is plain that our works are not designed to pay any part of the price of our justification and acceptance with God. "The righteousness of God is without the law."

3. The next expression which I shall notice in the text, though not the next in order, is this; "the righteousness of God which is by faith of Jesus Christ." This righteousness, as we have seen, is "of God;" is "without the law;" and, in opposition to this, is "by faith of Jesus Christ."

"Faith," says Hooker, "is the hand by which we put on Christ to justification." It is the medium by which all the blessings of God are conveyed to man. And the reason why it is so, is explained to us by the apostle: "It is of faith, that it might be by grace." In other words, it is the will of God to make the salvation of man the act of his

free, unmerited bounty; to be himself both the author and finisher of salvation. And in conformity with this design, it is declared; "He who believeth shall be saved;" "to him that worketh, is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."—But faith itself, it may be said, is a good work, done in obedience to God's command. This is true; but, still, this is not the light in which faith is viewed when spoken of as the instrument of our justification; otherwise, like any other work, it might be regarded as the price or procuring cause of our justification, instead of the blood and righteousness of Christ. The true notion of justifying faith, therefore, is, not that of an act deserving justification, but of a state of the heart disposing us to close with the scheme of the Gospel; to renounce all pretensions to merit, all claim to be our own saviours; to lie low at the foot of the cross; to receive salvation as the free gift of God in Jesus Christ; to acquiesce cordially in all which God hath taught us of his Son, and cheerfully to perform all that he requires of us. Such a temper of mind as this—in other words, such a faith—will, without doubt, produce good works: still it will by no means follow that such works pay any part of the price of our justification; for our best works (which are themselves, as far as they are good, the fruits of divine grace) need still "the righteousness of God" to make them acceptable, because there is still that mixture of sin in them which, far from claiming pardon, requires it. "The best things which we do," says Hooker, "have something in them to be pardoned; how then can we do any thing meritorious, or worthy to be rewarded? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life, to as many as sincerely keep his law, though they be not exactly able to keep it:

wherefore we acknowledge a dutiful necessity of doing well; but the meritorious dignity of doing well, we utterly renounce."—No, my brethren, good works—in other words, holiness of heart and life—are indispensably necessary to salvation: without them we cannot be saved; yet are they not the efficient cause of our salvation. It is "by grace we are saved, through faith; and that faith not of ourselves; it is the gift of God" (a gift to be sought by earnest prayer): "not of works, lest any man should boast; for we are his workmanship" (if we be true believers in Christ), "created in Christ Jesus unto good works."

4. The next expression I shall notice in the text is this: "the righteousness of God," which is "witnessed by the law and the prophets." The law of Moses bears witness to the Gospel method of salvation in more than one way. Its sacrifices, and many of its ceremonies, point to Christ. There can be little doubt that real believers, in every age, had some expectation, however dark, that a full, perfect, and sufficient oblation and satisfaction would be provided by God for the sins of the whole world; and that it was in the faith of this sacrifice, they offered those sacrifices of the temple which were the shadows of good things to come. The law, then, in this sense also, was a school-master to bring us to Christ. The holiest persons under that law, may not have clearly perceived the strict meaning of many of these ceremonies: the thoughtless and the worldly would practise them without any reference to their spiritual object. Nevertheless, they had all a respect to Christ, and bear testimony to the method of justification ordained by God before the foundation of the world.

If we take the law in the sense in which it is sometimes used, for the whole of the Old Testament, with the exception of the prophetic writings, it may be well said of this, also, that it bore witness to the justi-



ifying efficacy of faith. For what illustrious examples does it produce to establish this doctrine! Take the eleventh chapter of the Hebrews, and see there the noble testimony to the power of faith, which is drawn from the examples given us in the Old Testament. Abraham believed God, and it was counted to him for righteousness. By faith, Abel offered an acceptable sacrifice, Enoch was translated, and Noah became heir of the righteousness which is by faith. And besides these, behold the cloud of witnesses, recorded in the same chapter, of whom the world was not worthy, who by faith subdued kingdoms, wrought righteousness, and obtained the promises; who, therefore, may be considered as rising up to bear testimony to the value of faith. Behold the thrones of heaven filled with men whom this faith guided through life and supported in death, and who have thus proved its power through a succession of ages. They have seen generations sink and rise; kingdoms appear and disappear; systems of human philosophy, and the men who reared them, perish together: but they have found that true faith is as a rock, on which whatever is built will never fall, but abide the storms of eternal ages; and which never loses its power to make and to preserve the happiness of man.

In like manner, "the prophets" bear witness to the system of justification by faith in Christ. Their writings abound with allusions to the benefits which should flow from the coming of Christ. All, indeed, with them, was shadowy and dark; but, now that the light of the Gospel has dawned, we begin to see the explanation of much, which perhaps neither the hearers of the prophets, nor possibly even the prophets themselves, in all cases, could comprehend. We hear them using language which is in strict agreement with that of the New Testament: "I will make a new covenant with the house of Israel. This is the covenant which I will make with them in those days; I will put my laws

into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more:" and again, "The just shall live by faith." Christ, however darkly revealed to the prophets, seems to have been the great object on which their regards were fixed. All the pomp of language, and all the harmony of numbers, are exhausted to do him honour. Every thing which genius, and knowledge, and piety could collect, is cast, like the gifts of the eastern sages, at the feet of the yet unborn Saviour. As it has been well said: "they lay all nature under contribution, to find images sufficiently splendid. They take the pride of courts, the splendour of thrones, the ornaments of heaven, and throw them together, to form a stage, on which, as it were, to exhibit a Saviour to an astonished world."—"To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins."

5. But it is further said, that this righteousness, thus witnessed by the prophets, is "now," in the days of the Gospel, "manifested."—The whole of the writings of the Old Testament prove how faint was the light which dawned on the patriarchs and prophets; but now, blessed be God, the way of salvation is openly "manifested" to us; is revealed to us by other writings; is made clear by the descent of the Holy Ghost; is honoured by the miracles of Christ and his apostles; is stamped and sealed by the death, resurrection, and ascension of the Son of God. We can have no excuse for not embracing this faith, once so indistinctly, but now so clearly, revealed. We can have no excuse for confidence in ourselves, or for distrust of the efficacy of the Redeemer's sacrifice. The apostles lived and died to establish this doctrine. And in different ages of the church there have been many who counted not even their lives dear to themselves, so that they might bear testimony to its truth. The Reformation was one vast effort of believers

to establish it. Our church grafted it on her Articles and Liturgy, as a lasting memorial of the principles in which she wished her children to live and die. Is, then, this doctrine of justification by faith, thus clearly manifested; is it manifested to us? Is it the corner-stone of our system, as well as of that of our church? May our principles be summed up in this brief avowal; "I am nothing, and Christ is all in all, my only Saviour, my supreme Lord and Master?"

6. The only remaining clause of the text to be noticed, is that in which the universal necessity of this righteousness is stated. "The righteousness of God which is by faith of Jesus Christ, unto *all* and upon *all* them that believe; for there is no difference;—for *all* have sinned and come short of the glory of God." We are here taught, that all mankind are alike dependent on the free grace of Christ for salvation. Not only the Gentile but the Jew; not only the unlearned but the learned; not only the profane but the moral; not only the man disfigured by the coarsest vices, but the man whose life is comparatively pure; must all seek their salvation at the foot of the cross, and confess in faith that "there is no other name given under heaven, whereby they can be saved, but the name of Jesus Christ." This part of our text gives to the subject an awful importance. It is not a matter of bare speculation; it is not a matter which we are at liberty to receive or to reject at our pleasure; but it is a question of life and death. If the text be true, and the explanation given of it be faithful, then it is in the highest degree essential that the creed of a great part of the world should be changed; it is essential that we renounce our self-righteousness and self-dependence, humble ourselves before the most high God, and implore his mercy through the blood of a crucified Redeemer. But let us advert to the reason why all must seek salvation through faith in Christ. It is because "all have sinned and

come short of the glory of God." We must seek salvation in and through Christ alone, because we have no claim, or right, or title to it in ourselves. We stand in a state of beggary as to divine things, and must, therefore, be mere pensioners, as it were, on the bounty of God. Luther, the great father of the Reformation, called this doctrine the article of a standing or falling church; which being received, the church must flourish, and being rejected it must come to nought. If so, the cordial reception of this doctrine is the hinge on which not only the prosperity of the church, but our own spiritual interests turn; and as the opportunity of having it urged upon us may never be repeated, the present may be the critical moment, by the due improvement of which our future condition may be determined for ever. What, then, is the state of our minds? What is our view of faith? With what feelings do we regard our crucified Saviour? Let us put these solemn questions to ourselves, as in the sight of God; and let us not rest satisfied unless we can answer them satisfactorily.

But is there here any one who objects to this doctrine of justification by faith alone, as if it lessened the value and importance of good works, of heavenly tempers, and a holy life? I ask, in reply, is it to lower the value and importance of these, not to give them an office for which they are not good enough; for which God has not appointed them; for which God will not accept them? Is it to undervalue them to say that, though not designed to pay the price of our salvation, yet no man can possibly be saved without them; and that the faith which does not produce them is dead and worthless? We may fancy, perhaps, that, in making this objection, we shew our regard to good works; but, in truth, we do but shew the high opinion we entertain of ourselves. Why does the apostle at once embrace and triumph in this doctrine? Because he felt that he had sinned, and come short of the glory of



God. And when we come to feel with him, that we are sinners, who by our sins have forfeited all claim to the favour of God, our objections to the doctrine of justification by the blood and righteousness of Christ will speedily vanish. It is pride which lies at the root of such objections:—and how offensive such pride must be to God;—how offensive it must be to him who knows the secrets of all hearts, who knows the corruption, the baseness, the selfishness, which lodge there, to see us making light of his grace, and affecting to be our own saviours, I need not point out. O let us humble ourselves in the very dust before him, lest he be provoked by our folly and presumption to shut us out from all hope of mercy.

But there may be some one here who knows his guilt, but thinks it beyond all remedy. But is it not true that all have sinned, and that all stand in need of the righteousness of Christ for pardon and acceptance? There may be a difference in the degree of guilt; but “there is no difference” as to the way of salvation, and the means of salvation; as to the efficacy of faith, and the power and freeness of the grace of Christ. We have all sinned, it is true; but it is no less true that we may all be saved. If we are impenitent and unbelieving, we can regard ourselves, indeed, in no other light than as a company of condemned criminals. But, then, “God willeth not that any should perish.” Here, in his Gospel, is given to us our great charter of liberty: here we have a bill of universal emancipation: here are tidings of great joy to all people. “Ho, every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk, without money and without price.” “Look unto me, and be ye saved, all ye ends of the earth.” “Believe on the Lord Jesus Christ, and thou shalt be saved.”

“Now may the God of peace, who brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.” Amen.

*To the Editor of the Christian Observer.*

Your publication being in the hands of many pious ministers of every denomination, I entreat your permission to lay before them the following thoughts, which have arisen from my own observation and reflection.

When a minister addresses that part of his congregation whom he apprehends to be yet regardless of their eternal interests, and has so far engaged their attention as to excite doubts concerning the safety of their present course of life; it is probable that some such thoughts as these may arise in their minds. ---“If I mean to save my soul, I *must* adopt another method of living; I must, however painful, begin to exercise my mind in another manner than I now do. I well know this cannot be done effectually, but by breaking off connections which are dear to me, and foregoing gratifications and amusements which swallow up the leisure I have to spare from my ordinary occupations. Perhaps this is what the Scripture means, by *cutting off a right hand and plucking out a right eye*, and *taking up my cross*, as the first step towards becoming Christ's disciple.” Such thoughts will, as I know by experience, occasion much mental disquiet, not unattended by a secret hope, that *so much* may, possibly, after all, not be absolutely necessary; in other words, that there may be an easier way to heaven.

Now it seems to me to be obvious, that, when men's minds are in this state, it is the part of the faithful minister to rouse them to the most active

exertion; to press most earnestly upon them the indispensable necessity of self-denial, of prayer, of watchfulness, if they would escape the impending ruin. It is a more common course, I fear, rather to warn such men that no works of their own will be of any avail to their rescue; that salvation is wholly of grace, through faith, and must be received as a free gift. Now these and such-like assertions, however true and scriptural, do not appear to me to be well timed, *unless* they be accompanied by the most pointed and impressive exhortations to labour for the meat that endureth for ever; to run, that they may obtain; to strive, if they would enter in at the strait gate. Otherwise their effect is likely to be, and I fear often is, to produce a suspension of the reluctant resolutions they were beginning to form, and a premature quiet which it will prove much more difficult again to disturb; the real piety of the minister having served to strengthen the bias of his hearer, to spiritual sloth and inaction.

I believe it will be found, that many, if not most, of those persons who now attend what is called a Gospel Ministry, and who yet go on quietly and without disturbance in a worldly course of life, had at one period many anxious thoughts concerning their spiritual state, which might have issued in conversion, if the narrow gate which leadeth to life had been set before them, and the struggles they were inclined to make, to enter in at it, had not been spoken of as the workings of a legal spirit, inimical to the Gospel plan; and represented as the efforts of a mind desirous to establish its own righteousness.

I am, Sir, &c.

SOPATER.

*To the Editor of the Christian Observer.*

THE answer returned by your correspondent M. to Inquisitor, in your number for April, appears to me by no means to afford a satisfactory vindication of the question put to

candidates at Methodist ordinations; viz. "Have you constant power over all sin?" He seems to take it for granted, that to "have constant power over all sin," and to be free from sin in such a sense as every one is, and must be, who is "born of God," are cases precisely similar. But the distinction must, I think, appear obvious to every one who considers the subject with candour and attention. From a regard to the uniform and consistent tenor of Scripture doctrine; from a clear conviction of the present imperfection of human nature in its most improved state; and from the authority of the most judicious commentators, I have always been led to suppose, that the texts, in the third chapter of the First Epistle of St. John, to which your correspondent refers, cannot be understood to imply any thing more than that the real Christian, or "whosoever is born of God," neither doth nor can live in the *allowed* commission of sin; that he cannot sin with *allowance, continuance, and satisfaction* to himself: for, as Dr. Doddridge observes, unless the words be taken in a *qualified* sense, they would prove, not only the sinless perfection of every regenerate person, but the impossibility of his sinning any more. But what is implied by "having *constant* power over *all* sin?" Would not any man of plain and unbiassed understanding apprehend that the words, according to their literal meaning, imply a state nothing short of sinless perfection, and that no qualified sense can here be intended or admitted? And is not such a state alike inconsistent with the declarations of Scripture, and the universal history of mankind? For "there is not a just man upon earth, who doeth good and sinneth not;" and "if we" (even the very best of us) "say that we have no sin, we deceive ourselves, and the truth is not in us." Where, then, is that perfect character to be found, who can unequivocally assert, with the veracity becoming a



Christian, and especially a *Christian minister*, that he has "constant power over all sin?" That (since nothing less can well be understood) he is capable of keeping himself at all times pure and undefiled from the contamination of sin, in thought, word, and deed? For if the form of expression be understood to convey any meaning short of this, it must be understood, I think, to mean what is inconsistent with its literal import: and if taken in its plain and obvious meaning, it does appear to me that it will *not* admit of any sound, rational, and scriptural vindication; nor do I believe that any fallen son or daughter of Adam can, with truth and consistency, assert the privilege of "having constant power over all sin."

I cannot conclude this paper more properly than with the following passage, quoted by Dr. Magee from Dr. Hales. "The perfect Christian, according to the representation of Holy Writ, is he who, as far as the infirmity of his nature will allow, aspires to universal holiness of life; uniformly and habitually endeavouring to stand perfect and complete

in all the will of God, and to fulfil all righteousness, in humble imitation of his Redeemer:—who daily and fervently prays for increase of faith, like the Apostles themselves; and strenuously labours to add 'to his faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance godliness; and to godliness brotherly kindness; and to brotherly kindness charity.' Such is the assemblage of virtues necessary to constitute the character of the perfect Christian; ever aiming at, though never attaining to, *absolute* or *sinless* perfection in this present state of trial, probation, and preparation for a better; and meekly resting all his hopes of favour and acceptance with God, not on his own defective or imperfect righteousness, but on the free grace of God through the redemption that is in Christ Jesus; for by grace we are saved, through faith; and this not of ourselves, it 'is the gift of God; not of works, lest any one should boast.' "

I am, &c.

HAUD INSONS.

July, 1810.

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## MISCELLANEOUS.

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*To the Editor of the Christian Observer.*

HAVING promised to forward you an account of the collation of the Indian Roll of the Pentateuch, noticed in a former Number, I presume your *Hebraical* readers will be much gratified to hear, that the text of this oriental copy has been diligently examined and compared with the printed text according to the edition of *Vander Hooght*. The amount of the variations in the whole does not exceed *forty*, and none of them are found to differ from the common reading as to the sense and interpretation of the text,

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but are merely *additions* or *omissions* of a *jod* or a *vau* letter, expressing such words *full* or *deficient*, according to the known usage of the Hebrew tongue, and familiar with every scholar. But even this small number of various readings is considerably reduced when compared with the text of *Athias*, printed at Amsterdam, 1661; so that the integrity of the Hebrew text is confirmed by this valuable MS. so far as it goes; and its testimony is unquestionably important. Four readings are peculiar to this copy, not to be found in Dr. Kennicott's Bible; and many mi-

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nute Masoretical distinctions (whereof the greater part concerns the formation of the letters in certain words), shew that the Masorah of the Eastern Jews hath its peculiarities not common with those of the West. It ought, however, to be noted, that by this it is certainly determined, that the present Roll is not a copy from any exemplar of the Jews in Europe; for no other synagogue Rolls known in Europe are observed to have the same characteristics; at least, as far as appears from any description of Hebrew MSS. extant.

I have already remarked, that some of the skins appear more aged and decayed than others, and that the text is not all written by the same hand: this remark is confirmed by a more close examination of the writing, and a more careful comparison of the skins with each other. It appears evident that the Roll itself comprises the fragments of at least *three* different Rolls of one common material, namely, *goat skin*, and exhibits three different specimens of writing. This circumstance naturally leads to a supposition, that the practice of writing the law on *dyed leather* was not uncommon with the Indian Jews; and that their scribes were accustomed to write their synagogue Rolls with as much exactness, in dimension and proportion, as we see books of the same edition printed with us: the precise number of lines in each column, and the exact quantity and adjustment of words in each line; the preservation of the spaces; and other particulars to be observed in copying the text, being fixed, they were compelled to adhere to such rules in order to produce authorized copies. Dr. Buchanan, on the discovery of the Roll, was solicitous to know its origin; and the Malayala Jews being interrogated respecting it, could only give the following imperfect account. "That, according to some, it came originally from *Senna* in *Arabia*. Other Jews had heard that

it was brought from *Cashmir*;" but the *Cabul* Jews, who travel annually into the interior of *China*, reported, "that, in some synagogues, the law is still found written on a roll of leather, made of goat-skins, and dyed red," which perfectly agrees with this found in Malayala.

It is hoped that our countrymen in the East Indies, in pursuance of an order already issued by the Honourable Company *to preserve and transmit whatever is found valuable relating to the Languages, History, and Antiquities of India*, will secure to us more MSS. of the sacred writings; more especially as what specimens have already been obtained are found to harmonize so justly with the most pure and esteemed copies among us.

My next communication will be concerning the Travancore Version of the New Testament, now transcribing from the original into the Hebrew character.---I have proceeded with it so far as St. John's Gospel.

I am, &c.  
T. Y.

Cambridge,  
September, 10, 1810.

*To the Editor of the Christian Observer.*

I TAKE the liberty of offering some further observations, as supplementary to the little paper on "Not at Home," which appeared in your publication of May last.

There is one imposing argument, by which the advocates for this practice endeavour to secure its permanency. They contend that this is but one of a large class of forms, all precisely of the same kind; and that if we reject it, we must, to be consistent, go a great deal farther; we must, in fact, renounce with it the use of terms, without which the common civilities of life could not be preserved. For instance, it is argued, that if we give up "Not at Home," we cannot answer cards of invitation in the usual



form; we cannot say, "We are sorry we cannot wait on" an acquaintance, unless we feel an unmixed desire for his society, and are prevented by some strictly insurmountable impediment. Now, I conceive that this consequence by no means follows.

I will suppose myself invited to dine abroad, and my inclination to do so counteracted by a prior engagement. No one can, I presume, charge me with the slightest breach of truth, if I decline in the usual way, though there is surely no absolute or physical impossibility in the case. Why then, if I have sufficient reasons of another nature for refusing an invitation, am I not at liberty to use the same courtesy? If I feel that my time may be more profitably spent at home, or if I have grounds for fearing that, in the company I expect to meet, such conversation or amusements may be introduced as are unsuitable to my sentiments, surely I may consider these obstacles at least as important as a prior engagement to another place. In such cases, then, I use the term "cannot," in its received import, as implying, not a strict impossibility, but an impediment sufficiently real to influence my conduct.

But is there no insincerity in professing that "I am sorry?" By no means. I may feel a decided disinclination to accept an invitation, and at the same time regret that I cannot oblige my acquaintance by compliance. I may experience, and should experience, real sorrow, if the impediment arises from any thing irregular in his mode of life. And with such sentiments I may, in perfect candour, accompany my refusal with an expression of sorrow; reserving to myself, as every wise man will, those secret reasons and motives, which it would be, perhaps, only mischievous to divulge.

But what if there be no serious motive, no moral consideration, nothing that can be called a reason in the case—can I, in these circumstances, refuse an invitation in the

usual form? Can I, in short, profess myself, with truth, "sorry" at not being able to accept it, when my own whim or fancy is the only obstacle? *In soberness I do not think I can*—I see no possible argument by which such expressions can in this case be reconciled with truth, unless we admit the ridiculous supposition that the writer is heartily sorry he is whimsical and capricious.

But, in fact, when we look for a high and delicate sense of truth, we naturally look for a great deal more. We expect to find a symmetry of character, an assemblage of those virtues, without which a mere insulated love of truth would be absolutely monstrous. And perhaps the advocates for truth have unintentionally betrayed its cause in nothing more than in even supposing it in association with depravity or folly, and in giving rules for cases where the sole intricacy arises from the impossibility of consistently preserving truth, where good sense and good nature are deliberately violated. In such an instance, then, were I asked how a man shall reconcile sincerity with caprice; how, where a courteous invitation is rejected from mere whim, that rejection shall be worded so as to accord with truth, my answer should be this: "Cease to be whimsical and capricious, and there will be no difficulty in the case." Leaving then such persons to the correction of their follies, we may safely pronounce, that no sober and consistently moral man is obliged to depart from established custom, in the particular we are now considering.

Let persons object as they please to thus gravely moralizing on the wording of a card; for my part, I conceive that no instance can be trivial in which the sincerely conscientious are disburdened of one needless scruple, or in which truth is vindicated from the charge of involving in its strictest exercise either coarseness or indecorum. If,

in fact, this charge were founded, the whole symmetry of the Christian character would be at an end, and that charity which "rejoiceth in the truth," and which "behaveth itself not unseemly," would be self-contradictory, and, consequently, unattainable.

That sincerity and politeness are not indeed *always* reconcilable, we freely grant, and we have already noticed one instance in which they are not so. But whence does this arise? Not surely from the contrariety of the two, but from the intervention of counteracting causes: just as two pure and congenial liquids may refuse to blend, or, by their blending, may produce a noxious compound, if committed to an impure vessel. But is it therefore necessary, or wise, to throw both, or either of them, away? No, the fault is in the vessel, and not in the liquids, and you have only to cleanse the former to produce the effect you want. Let us then apply this principle to ourselves. The Christian virtues are all harmonious and congenial; but Christian virtues can live and centre only in a Christian heart. If we find, then, in ourselves any obstruction to their kindly blendure and harmonious exercise, shall we renounce them altogether? or shall we, if that were possible, be contented with being virtuous by halves? Shall we not rather look to our own hearts, and purify the medium in which they refuse to blend?

But, in reality, truth and politeness are so far from inconsistent, that it is, perhaps, the union of these two virtues which gives the last finishing to the Christian character. For let it be observed, that, reconcilable as we admit them to be, the sole principle on which they are so is that which in all ages has been the acknowledged criterion of true goodness, namely, that we be inwardly what we would appear outwardly. What, in fact, can follow from a sincere desire to please, accompanied by a no less real ha-

tred of all false pretences, but a constant endeavour to cultivate kind, and benevolent, and charitable affections; that, so as far as is possible, we may live in the habitual exercise of "love without dissimulation?" Nor is this mere speculation. I have myself known, in living persons, the united disinclination to falsify or to offend, produce a general softening of the character. I have seen it lead to the closest self-discipline, to the exclusion of hasty prejudice, of capricious dislike, of unnecessary singularity, and in constant daily action, as an influential, corrective, and governing principle.

One more observation, and I have done. Will it be thought visionary if I suggest that a wise and delicate regard to truth naturally imparts a peculiar grace to polished conversation?—and that not merely by its native dignity and simplicity, but by a certain dexterity and felicity of address, which imperceptibly results from it. Blunt truth and blunt falsehood are at least agreed in one thing,—they are both straight forward; they require no choice of terms, no suitableness of manner, no fitness of occasion. Every animal endued with speech, can offend by truth, or flatter by a lie. But there is in intellectual things, as in corporeal substances, a line of beauty: and this probably derives its claim to preference from the same source in both; the curbed or undulating line, or movement, bespeaking ease and softness: not, as it were, advancing to its destined point with a directness which implies necessity, nor with a defiance of obstruction which implies resistance; but (to exemplify what could not perhaps be otherwise described) flowing like a gentle river, which moves only where it can move with grace; which yields to every obstacle, but which still pursues its course, deriving from impediments themselves at once its extended utility and characteristic beauty.

The distinction between polished and vulgar intercourse consists, per-



haps, in nothing more than in the *line* in which conversation runs; all that is elegant in the one, proceeding from the constant action of those restraints which check its right-forward movement; and all that is repulsive in the other, from those *home thrusts* and *random shots*, which no dexterity can escape, and no obstacle turn aside.

My meaning will be at once illustrated by two well-known instances: that of Sir James Melvil, who, being asked by Queen Elizabeth whether he esteemed herself or his mistress to have the fairest person, replied, that her Majesty was the fairest person in England, and his mistress in Scotland; and that of Cyrus, as related by Xenophon, who being inquired of by his mother which he thought the handsomest, his father or his grandfather, answered, "of the Persians, O mother, my father is much the handsomest; and of all the Medes I have seen, this, my grandfather, is the handsomest."

What was it, I would ask, which gave to these answers their value or their perpetuity? It was the impediment which the case presented to a direct reply, and the necessity which it imposed of evading and, as it were, steering round those obstacles which forbid a right-forward movement.

Prudential caution, and not moral principle, was assuredly the obstacle, at least in the former of these instances; but still they both serve to illustrate my position; they both afford memorable examples of the effect of restraint upon conversation, and of the opportunities it furnishes for the exercise and exhibition of skill, of management, and of address.

But let these restraints be of a moral nature; let truth and genuine politeness be substituted for calculation and superficial polish; and surely the general operation of these principles on conversation cannot be questioned. Let it be tried by the acknowledged rules of

taste, and it will be found that conversation thus regulated and disposed possesses the very secret of elegance, proportion, and animation; that politeness is the graceful drapery which throws a veil over every unseemly part, and truth the animating principle which gives to whatever is disclosed all the justness of symmetry, and all the expression and vividness of real life.

I am, &c. W. H.

Sept. 11, 1810.

*To the Editor of the Christian Observer.*

THE question whether persons who are at home may deny themselves without offence to religion or morals, has been perhaps sufficiently discussed; yet the opinion and practice of Dr. Samuel Johnson may have its weight with some of your readers. I have therefore sent you the following extract from Boswell's Life of him, vol. i. p. 401, ed. 2.

"Dr. Johnson's library was contained in two garrets over his chambers. He told me that he went up thither without mentioning it to his servant, when he wanted to study secure from interruption; for he would not allow his servant to say he was not at home, when he really was. A servant's strict regard for truth, said he, must be weakened by such a practice. A philosopher may know that it is merely a form of denial, but few servants are such nice distinguishers. If I accustom a servant to tell a lie for me, have I not reason to apprehend that he will tell many lies for himself?"

Boswell adds (not in the spirit of his master) "I am, however, satisfied that every servant, of any degree of intelligence, understands saying his master is not at home, not at all as the affirmation of a fact, but as customary words, intimating that his master wishes not to be seen; so that there can be no effect from it."

Allowing Boswell's premises to be true, the conclusion by no means follows.

As you will probably enter largely into the unhappy controversy relating to the Bible Society, I beg leave to recommend to your perusal a letter of Johnson's to Mr. William Drummond, p. 487 of the same volume. It is a most incomparable letter, and much to the purpose. I would have transcribed it for you, had it not taken up three pages.\*

I am, Sir, &c.

T. M.

*To the Editor of the Christian Observer.*

I was greatly interested by an article in the *Christian Observer* for March last, respecting the state of infant chimney sweepers, and have resolved in future only to make use of the machine to cleanse chimneys, recommended by the Society for ameliorating the condition of those unfortunate boys. I have found it answer the purpose, in most respects, better than the usual method; and the only instance where it failed, in my house, was in a flue, where, by an alteration of the situation of the chimney, the angle was become too acute to admit of the passage of the machine. I have, however, gone a step farther: the sufferings of the unhappy children, as represented in your work, made so deep an impression on my mind, that I determined to investigate the facts of the case, with a view to discover whether the sad account of young Reily, which you have given, was a solitary instance of inhumanity, or was to be ranked among the ordinary incidents of the trade. To the distress of every feeling heart, I find the latter to be the real case. I think it to be, therefore, my duty, to lay before that part of the public, who are in the habit of reading your interesting work, the following statement, collected for the most part by a friend of mine, who is

\* This letter is already inserted in our vol. for 1808, p. 303.

also deeply interested in the subject. Had I been disposed to enlarge the number of horrid facts, they would have far exceeded any space that I could hope for in your publication: I have therefore only selected a few, which are supported by undeniable evidence.

#### CASES.

1. A few years ago a chimney belonging to the house of Messrs. Coutts and Co. Bankers, Strand, being on fire, a boy was sent up to extinguish it. He climbed up part of the way, but was not able to proceed farther, on account of the fire. This was in a sloping part of the flue, when, having thrust some of the burning soot behind him, he might literally be said to be *between two fires*. In order to save his life, it became necessary to make a hole in the wall from the inside, and he was luckily taken out alive.

2. About the beginning of the year 1806, a boy was sent up a chimney in the house of Mr. Creed, Navy Agent, No. 23, Hans Place, Knightsbridge. Being unable to extricate himself, he remained there for about half an hour, while a person went to fetch assistance. A hole was made through the brickwork, and the boy, at length, released. It appeared, that, in consequence of the unusual construction of the flue in one part, a vast quantity of soot had accumulated there, into which the boy had plunged, and was not able, probably from partial suffocation, to get back again. So dangerous was the sweeping of this chimney considered, that James Dunn, chimney sweeper, No. 46, Hans Town, refused to let his apprentice ascend the flue.

3. *Extract from the Public Ledger, Thursday, August 24, 1809.*—"An information was on Tuesday heard before the sitting magistrate at Bow Street, against a master sweep, named Henry Doe, residing in the parish of Mary-le-bone, for having in his service, as an apprentice, a child under the age of eight years,



contrary to the act of parliament for regulating the ages of children apprenticed to that trade. The circumstances of this case were truly distressing, and exhibited an instance of human depravity rarely to be equalled. It appeared that the mother of the child went some distance from London, and left her little son, a fine boy, five years of age, under the care of his father, who is a working plumber, named Miller. She remained out of town about a twelvemonth, and on her return ran with anxious hopes to the lodgings of her husband; but how great was her disappointment and misery, when she was informed, by the unnatural parent, that during her absence he had had the inhumanity to place his infant offspring in the service of a sweep, and thus early to expose its tender frame to all those melancholy vicissitudes so often experienced by the unfortunate children who are doomed to that employment. Her sensations may be more easily imagined than described. She rushed from the presence of her husband, almost frantic, and with some difficulty found the den (for it could not be called a human habitation), where her infant, initiated into the horrid mysteries of chimney sweeping, was doomed to pass its existence, without the fostering care of a parent, and subject to all the barbarity of an inexorable master. The measure of her distress, however, was not yet full, for now she heard the horrid account that the father had absolutely sold the child for *three guineas*, without the reproduction of which its equally unnatural master refused to restore it to the embraces of its distracted mother. The only recourse now left her, was to apply to a solicitor, for advice. A Mr. Humphries humanely took the case in hand, and summoned the master before the magistrate, who, without the least hesitation, ordered the child to be restored to its mother, and imposed a fine of 5*l.* on the master."

4. A boy named Sharpless, in the

employ of Mrs. Whitfield, Little Shire Lane, Temple Bar, fell from the upper part of a chimney, in July or August, 1804, in Devereux Court. The chimney pot falling, or upper part of the chimney giving way, occasioned this accident. The boy had several bones fractured, and being carried to St. Bartholomew's Hospital, died there in a short time.

5. In the improvement made some years since by the Bank of England in Lothbury, a chimney belonging to a Mr. Mildrum, a baker, was taken down; but before he began to bake, in order to see that the rest of the flue was clear, a boy was sent up; and after remaining some time, and not answering to the call of his master, another boy was ordered to descend from the top of the flue, and to meet him half way. But this being found impracticable, they opened the brick-work in the lower part of the flue, and found the first-mentioned boy dead. In the mean time, the boy in the upper part of the flue called out for relief, saying, he was completely jammed in the rubbish, and was unable to extricate himself. Upon this a bricklayer was employed with the utmost expedition, but he succeeded only in obtaining a *lifeless body*. The bodies were sent to St. Margaret's Church, Lothbury, and a coroner's inquest, which sat upon them, returned the verdict, Accidental Death.

6. In the beginning of the year 1808, a chimney sweeper's boy, being employed to sweep a chimney in Marsh Street, Walthamstow, in the house of Mr. Jeffery (carpenter), unfortunately, in his attempt to get down, stuck in the flue, and was unable to extricate himself. Mr. Jeffery being within hearing of the boy, immediately procured assistance. As the chimney was low, and the top of it easily accessible from without, the boy was taken out in about ten minutes, the chimney pot and several rows of bricks having been previously removed. If he had remained in

that dreadful situation many minutes longer, he must have died. His master was sent for, and he arrived soon after the boy had been released. He abused him for the accident, and, after striking him, sent him, with a bag of soot, to sweep another chimney. The child appeared so very weak, when taken out, that he could scarcely stand; and yet this wretched being, who had been up ever since three o'clock, was sent by his master to Wanstead; which, with his walk to Marsh Street, made about five miles.

7. On Friday morning, 12th of February, 1808, a climbing apprentice to Holland, in East Street, Lambeth, was sent, at *three in the morning*, to sweep some chimneys at Norwood. The snow was so deep, and the cold so extreme, that a watchman used this remarkable expression: "That he would not have sent even a dog out." The boy, having swept two chimneys, was returning home, in company with another, but at length found the cold so excessive that he could go no farther. After some little time he was taken to the Half Moon public-house, at Dulwich, and died in the course of an hour. It was supposed that, by proper care, his life might have been preserved. The master sweep was brought to Union Hall, Southwark, by Mr. Bowles (the magistrate). Upon examining him, his principal fault appeared to be sending the boy out so early, and he was dismissed. A coroner's inquest was held upon the body, and a verdict was returned, Died from the inclemency of the weather.

But, independently of these tales of woe, it should be remembered, that at an age when the fostering hand of parental affection is still held out for the protection of other children, these unhappy infants are daily exposed to the severity of masters who, even when inclined to treat their boys with tenderness, are, from the very nature of the trade, under the necessity of inflicting hardships from which the mind recoils. But

when the master is (as they often are), from nature and habit disposed to be severe and brutal in his treatment of his poor apprentices, then, I believe, the following picture, drawn by the hand of one who himself experienced these hardships in early life, though now risen to comfort and independence, is a too faithful copy of the sufferings of many of these helpless victims to the indolence and convenience of the public. --- "If we would see the poor apprentice as he really is, let us view him in a wintry morning, exposed to the surly blast or falling snow, trudging the streets half naked, his sores bleeding, his limbs contracted with cold, his inhuman master driving him beyond his strength; whilst his piteous tears of hunger and misery trickle down his cheeks; which is indeed the only means he has to vent his grief. Follow him home, and view him in his gloomy cell, and there will be found misery unmasked. We shall see this poor boy in a cellar, used as a soot warehouse on one side, and his lodging-room on the other. I would have said his bed-room, but he has seldom any other bed but his sack, or any other covering than his soot clothes. In this comfortless situation he shivering sleeps, or rather passes over the chilly hours of his night. It would be some consolation to the boy, if, in six days of misery, he could anticipate the seventh as a respite, not only from his sooty labours, but his gloomy cell; to be washed from his filth, so as to be admitted into society and the public worship of his God: but, alas! his whole wardrobe is a ragged shirt and tattered breeches, both of the sable hue. By these disadvantages he is banished from society, and can associate only with the companions of his own misery. As to his sabbaths, they are passed with as little regard to public authority, or reverence to the Deity, as the groveling swine upon the dust hill."

R.



*To the Readers of the Christian Observer.*

FREQUENTLY has your attention, perhaps, been solicited by the eloquent, the ingenious, the moral, and the pathetic, with various success. It would ill become me, my rank or my veracity, to use expedients of flattery to introduce myself! I have a claim to offer, too sincere for apology, and too solemn for ornament. Permit me, whoever you may be, to exhibit myself with the simplicity of truth; and withdraw from the atmosphere of the world to contemplate *me*:—even a sketch that is rude and imperfect may afford some idea of my character.

My birth and origin are infinitely superior to that of any of the sovereigns and potentates of the earth, and I am, in truth, appointed ambassador from the highest of courts; yet, strange to tell! my reception among numbers of every rank, is exceedingly inadequate to my real deserts and privileges. Sometimes, indeed, I am treated with that respect which is my due, as far as it is possible for men to pay it. Particular precedence is given me, and many who have been best acquainted with me, have offered and actually laid down their lives in my defence; as I have shewn them that I am worth the sacrifice, and that all my friends will be amply rewarded for their fidelity, for the sake of Him whose livery they wear, and who *purchased their freedom* at a great and amazing price. But it is not only the promises I have made them, though they are infallible and princely, but a certain inexpressible charm and comfort they find in my conversation and company, which attach my friends to me; indeed so strong is this attachment in those who know and consult me in a respectful manner, that even in the most dismal solitude, I have supplied the place of all other society; and I have rendered even the house of mourning serene and comfortable. The time that is passed with me is by

no means wasted: it is not only soothing but profitable, and I have composed the disordered spirits of the nervous and the afflicted, when cordials and anodynes have been tried in vain! Indeed my medical ability has been frequently experienced, in diseases of the worst tendency, and even when the patient has been given over. What is equally true and extraordinary, when *ruin* has appeared inevitable, I have shewn resources, of the first credit and value, and I teach men so to put out their money, as to obtain the greatest interest. Yet, notwithstanding my transcendent skill and excellence, which far exceeds this description; notwithstanding my native dignity and my unfeigned and astonishing good-will to man; with grief I must declare, though incredible it may seem, that I am treated by many as if I was the worst of enemies, while I am, in truth, the best of friends. By some I am coldly regarded, or repulsed with dislike and disdain; by some my friendship is boasted of where I never bestowed it, and where the heart is even in league against me. By others I am flatly contradicted; and frequently do I experience a haughty and supercilious neglect, from persons of every rank and situation. Some of them banish me to obscure forgotten corners, and others wholly deny me any admission into their dwellings, as if my appearance was disgraceful:—not that I am in the least ambitious of wealth or grandeur: I have no respect of persons, and it is perfectly immaterial to me whether I lodge in a garret or in a palace, provided I am treated with an affectionate respect and filial attention. I am enriched with the most sublime knowledge, and possessed of indisputable credentials. I have already travelled over much of the habitable globe, and am still enlarging my acquaintance with it, not to despoil or to injure, but to scatter riches. There is no one, however poor or ignorant,

but I receive his civilities with kindness, and I adapt myself to his understanding. Sometimes I have formed the strictest friendship with those who have been despised and overlooked by the world; yet I esteem the acquaintance of the ingenious and unaffected scholar; and the greater his *real* knowledge, the better are we likely to agree. The noblest of mankind have found themselves ennobled by my friendship, and it may truly be said, "*the world* is not worthy of me;" nor is it possible for human eloquence to do me justice. And yet, among those who complain of wrongs, who has suffered more than myself? Though the greatest of benefactors, I have met with unparalleled baseness and ingratitude; I have even been tortured, derided, and *banished*, by such

as professed themselves my friends. As for those who have thoughtlessly avoided my company, let them know, that though I cannot flatter, I would nobly serve them; and if they would have the most exquisite happiness for their portion, and avoid the most terrible evils, they *must cultivate* my acquaintance. Let them know, though my voice may sometimes seem severe and harsh at a distance, that it has sounded with inexpressible harmony to those who have listened to me, particularly in their last moments, and it has even cheered the chambers of death!—I hope you will experience this assertion to be a truth: then you will find, that I may, indeed, justly subscribe myself, your sincere and faithful friend,

THE BIBLE.

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## REVIEW OF NEW PUBLICATIONS.

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### *Bishop HORSLEY's Sermons.*

(Concluded from p. 570.)

WE gladly resume our critique upon the discourses of the Bishop of St. Asaph.

The first four sermons of the second volume are on the subject of prophecy, and are highly valuable. They have for their text 2 Pet. i. 20, 21. "No prophecy of the Scripture is of any private interpretation; for prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." These words the Bishop states to contain an "infallible rule" of interpretation, and the "principle" on which it is founded. This *rule* is, that no prophecy is of "private interpretation;" or, as he renders the word, on the authority of the French Geneva Bible, and the Vulgate, and, indeed, in conformity with the rendering of the original word in many places of Scripture, of "self-interpretation;" in other words, that no prophecy of

Scripture is its own interpreter. The principle on which the rule is founded is, that "the prophecies were dictated by the Spirit of God."

In the first discourse prophecy is defined; the design of prophecy developed; the nature of the "interpretation," here spoken of, displayed; the strong ground shewn, on which the word "self" is substituted for "private;" and the connection of his rule with his principle maintained, in an eloquent and convincing manner.

In the "definition of prophecy," the author properly distinguishes prophecy from revelation in general. Revelation, he says, is the "explicit declaration of the final general result of things, and of whatever else may be the immediate effect of the will and power of the first cause, or the purport of any original decree of God." And he then adds, "Prophecy is a disguised detail of those intermediate and subordinate events which are brought about by



the regular operation of second causes, and are in part dependent upon man's free agency." p. 20.

The "*design*" of prophecy he very justly states to be, not to "enable curious men to pry into futurity, but to enable the serious and considerate to discern, in past events, the hand of Providence." p. 16. The word "*interpretation*," as employed in the text, he defines to be "that sort of exposition which renders the mystic sense of parables, dreams, and prophecies." p. 22. He explains the "*rule*" as already stated, to assert, that the interpretation of a prophecy "*is never to be drawn from the prophecy itself,*" "*is not to be struck out by any process of criticism applied to the words in which a prediction is conceived; for without a knowledge of the event foretold, as well as a right understanding of the terms of the prediction, the agreement between them cannot be perceived.*" Our readers will be pleased to hear the Bishop, in his own manly and eloquent language, trace out the connection of his rule and principle.

"The connection, if I mistake not, is not difficult to be made out: for, since the prophecies, though delivered by various persons, were dictated to all by one and the same Omniscient Spirit, the different books, and the scattered passages of prophecy, are not to be considered as the works or the sayings of different men, treating a variety of subjects, or delivering various and contradictory opinions upon the same subject; but as parts of an entire work of a single author—of an author, who, having a perfect comprehension of the subject which he treats, and at all times equally enjoying the perfection of his intellect, cannot but be always in harmony with himself. We find, in the writings of a man of any depth of understanding, such relation and connexion of the parts of any entire work—such order and continuity of the thoughts—such consequence and concatenation of arguments,—in a word, such unity of the whole, which, at the same time that it gives perspicuity to every part, when its relation to the whole is known, will render it difficult, and in many cases impossible, to discover the sense of any single period, taken at a venture from the first place where the book may chance to open, without any gene-

ral apprehension of the subject, or of the scope of the particular argument to which the sentence may belong. How much more perfect, is it reasonable to believe, must be the harmony and concert of parts—how much closer the union of the thoughts—how much more orderly the arrangement—how much less unbroken the consequence of argument, in a work which hath for its real author that Omniscient Mind to which the universe is ever present, in one unvaried undivided thought!—the universe, I say,—that is, the entire comprehension of the visible and intelligible world, with its ineffable variety of mortal and immortal natures—of substances, accidents, qualities, relations, present, past and future!—that Mind, in which all science, truth, and knowledge, is summed and compacted in one vast idea!" p. 23—25.

The connection of one prophecy with the whole series, and the correspondence of each with the general designs of God, certainly constitute the chief causes why no prophecy can be of self-interpretation.

In the second sermon the rule is illustrated by an application of it to the first prophecy recorded in Scripture; "he shall bruise thy head, and thou shalt bruise his heel." This prophecy plainly does not interpret itself; nor could its proper interpretation be conceived, except by a consideration of the events which have signalized the history of man. The Bishop states, perhaps somewhat too facetiously, what would be the interpretation which an uninstructed heathen reader of the prophecy would put upon it.

"The serpent," says he, "is told, that for the extent of his natural powers and enjoyments, he holds his rank with the lowest of the brute creation,—that serpents, by the make of their bodies, are necessitated to crawl upon the ground,—that, although they have a poison in their mouths, the greatest mischief they can do to men is to bite them by the heels; whereas men, by the foresight of their danger, and by their erect posture, have greatly the advantage, and knock serpents on the head wherever they chance to find them." p. 39.

It is obvious, that he who considers this prophecy by the laws of history, would assign, as the Christian does, a very different explana-

tion to it; and this explanation is traced out in a very striking and masterly manner in the volumes before us.

The third sermon of this volume (Sermon XVII.) illustrates the rule by the consideration of the prediction of Noah concerning his three sons, and is not less able, though a little more fanciful than the other. There is a passage which we cannot resist quoting as indicative of the Bishop's opinion of the consequences designed by Providence to result to the interests of Christianity, from the establishment of the European nations in India. Our readers will remember with what triumph, in the controversy which, about two or three years ago, so fearfully agitated the Christian world, Bishop Horsley was produced, by Major Scott Waring and others, as an enemy to the evangelizing of India. Let the Bishop now speak for himself.

"It may seem, however, that some amicable intercourse between certain branches of the two families—some peaceable settlements of descendants of Japhet in nations arisen from the other stock, may be no less conveniently denoted, by the expression of 'Japhet's dwelling in the tents of Shem,' than the violent encroachments of conquerors of the line of Japhet. And this interpretation does not ill agree with history, or, to speak more properly, with the present state of the two families. The settlements of Portuguese, English, Dutch, and French—all of us descended from the loins of Japhet, made within the three last centuries in different parts of India—all of it a part of Shem's inheritance, have given the prophecy in this sense a striking accomplishment. Nor, in this interpretation, is the necessary connexion wanting of this particular prediction with the prophetic system; for consequences cannot but arise, although they have not yet appeared, of great moment to the interests of the true religion, from such numerous and extensive settlements of professed Christians, in countries where the light of the Gospel hath for many ages been extinguished." p. 61, 62.

Now, although it is true that the belief that a specific event is ultimately designed to occur, constitutes

no obligation upon an individual to forward that event, yet the Bishop, believing the European nations to be the appointed instruments for evangelizing India, could scarcely have deemed it criminal in them to attempt it. We deprecate the idea, however, of this observation rousing again the partisans in this contest. The world, we hope, are already satisfied. We merely desired to vindicate Bishop Horsley's memory from the stigma of having erected a single barrier to the conversion of a whole hemisphere.

The author, in this discourse, asserts his belief (and here his Lordship and Mr. Faber are at issue) in the doctrine of what is called a "double sense," and by Lord Bacon a "permanent accomplishment" of prophecy; and tells us that, under the Divine blessing, he has been converted to this opinion from that of some distinguished modern writers on the subject, by a more patient and extended investigation than he had before bestowed upon the prophetic writings. And he affirms, that if a prophecy can be distinctly shewn to have predicted three events; one such case would suffice to establish his doctrine.

He then proceeds to apply this prophecy of Noah, respecting Shem and Japhet, to three distinct events. The ingenuity of the application, no one will controvert: we will not venture to pronounce sentence on its accuracy, although we should be glad to hear the arguments which his opponents would adduce to invalidate this particular illustration of the Bishop's prophetic scheme. Towards the close of the sermon, he introduces a contrast between this prophecy, and one of those pretended prophecies\*, of antiquity, of which infidels have been eager

\* ————— Venient annis  
Sæcula seris, quibus Oceanus  
Vincula rerum laxat, et ingens  
Pateat tellus, Typhisque novos  
Detegat orbes; nec sit terris  
Ultima Thule.

Seneca, Medea, 374, &c.



to avail themselves, in order to discredit the prophetic claims of Scripture. The discussion is masterly and convincing.

The fourth sermon on the subject of prophecy is, perhaps, the most valuable of the whole. Our extracts, however, and our observations are likely still to be so numerous, that we must be contented to add to our almost unqualified commendation of the discourse (a commendation as warm as any thing merely critical can extort) a brief statement of its contents. The bulk of the sermon is employed, first in obviating the objection, that no prophecy can be considered as the prediction of an event, if that event was not in the view of the prophet; secondly, in shewing, that, had the prophets known the events, it was not agreeable to the scheme of prophecy that they should display their knowledge of them; and, thirdly, that the ignorance of the prophets is, in fact, an argument for the truth of prophecy. Every person who desires to see these points triumphantly maintained, will do well to study this discourse.

Sermon XIX., on the sufferings of Christ, is chiefly remarkable for the evangelical spirit which it pretty uniformly breathes. Dr. Horsley's auditors must indeed have, what he himself calls "stomachs qualified for strong meats," to digest the former half. It contains an elaborate discussion of the questions of liberty and necessity, predestination and free will, in which the learned prelate takes part, though more in the character of a mediator than a controversialist, against both the necessarians and predestinarians. But the latter part of the discourse can scarcely be read or heard without improvement. We shall make two extracts from it.

"Where is the wise disputer of the world who says that pain and affliction are not evils?—Who, sufficient to himself, indifferent to things external, boasts that he would be unmoved in calamity, at ease in torment? Bring him to Gethsemane: there shall he see a just man and perfect—a man whose

conscience reproaches him with no vice or folly—a man whose life hath been piety and love, unaffected piety, disinterested love—a man in whose ample mind are hidden all the treasures of knowledge—a man assuredly entitled to every comfort which the consciousness of perfection, of perfect virtue and of perfect wisdom, can bestow,—he shall see this wise, this good, this perfect man, this man in union with Divinity, overwhelmed with grief and tribulation. 'Surely he bears our griefs, he carries our sorrows, he undergoes the chastisement of our peace.' See his mortified looks, his troubled gestures! See the bloody sweat! strange symptom of the unuttered pangs that rend his righteous heart. See him prostrate on the earth in anxious supplication. Humble thyself, O vain philosophy! dismiss thy arrogant maxims: learn from this affecting spectacle a better wisdom than thine own;—learn it of Him who brought it from above. Say not that affliction is not an evil: say that it is to be borne with humility, as the punishment of sin—to be endured with fortitude, as the instrument of good—to be accepted with thankfulness, as the discipline of God, whereby he trains his sons to virtue, and fits the virtuous for glory; but confess that it is that which the most perfect natures do the most abhor,—that which it is the wisdom of man, with due submission to the dispensations of Providence, to shun." p. 146—148.

Again:

"*'It is finished!'*" Holy victim! thy sufferings are finished! *All* is finished, that wicked men were wonderfully destined to contribute towards the general deliverance! What remains, infinite power and infinite mercy shall accomplish. The disciples, those few of them who had the courage to be present at this dismal scene, hang their heads in sorrowful despondency, and seem to have abandoned the hope that *this* was He who should redeem Israel. But Israel is redeemed. The high sacrifice, appointed before the foundation of the world, typified in all the sacrifices of the law, is now slain, and is accepted. That Jesus who, according to his own prediction, hath expired on the cross, shall, according to his own prediction, be raised again on the third day. He is raised, he is entered into glory,—he is sitted down for ever at the right hand of the Majesty on high: there he pleads the merit of his blood in behalf of those crying sins that caused it to be shed. Nor does he plead in vain. The final judgment is committed to him; and the greatest of sinners that will but forsake their evil ways have no reason to fear

the severity of a Judge who hath himself been touched with the feeling of our infirmities. On the other hand, let not any deceive themselves with a vain reliance on his merits, who, after all that the Son of God hath done and suffered for them, remain impenitent. The sacrifice of the cross was no less a display of the just severity than of the tender mercy of God. The authority of his government must be maintained. This rendered intercession and atonement necessary for the pardon of sin in the first instance,—the most meritorious intercession, the highest atonement. For those 'who despise so great salvation,' who cannot be reclaimed by the promises and threatenings of the Gospel—by the warnings of God's wrath—by the assurances of mercy—by the contemplation of their Saviour's love,—for those who cannot be reclaimed by these powerful motives from obstinate courses of wilful vice, there assuredly 'remains no more sacrifice for sin, but a certain fearful looking-for of fiery indignation,' which at the last day shall burn with inextinguishable rage against these incorrigible adversaries of God and goodness." p. 152—155.

Sermon XX. is on 1 Peter iii. 18, 19, 20. : which may fairly be called the "*crux expositorum*." Bishop Horsley maintains, with some others, that by the words "he went and preached to the spirits in prison," is meant, that Christ descended into Hades, and preached to the spirits awaiting there the final decision of the day of judgment. The difficulties with which this interpretation is encumbered are really numberless; but it certainly seems to have been the recreation of his Lordship, like some of the old necromancers, to conjure up a tempest, that he may "ride on the whirlwind and direct the storm." Can it be believed, even upon episcopal authority, that the "spirits in prison" mean the saints awaiting the day of judgment and delivery; that Christ "went and preached" to them upon the scheme of redemption; that the party he especially addressed were the antediluvians; that the expression, "the sea gave up her dead," is designed to inimate, "that the antediluvian race are not uninterested in the general retribution." This

exposition, bating the conjecture just stated about the antediluvians, was indeed in vogue among many of the early commentators. But St. Austin rejected it; the best modern commentators, with Calvin at their head, reject it; and our church, which once, in her Articles, employed this text to establish the fact of the descent of Christ into Hades, now refuses to employ the text for this purpose, though she still retains the doctrine. And in this refusal we unfeignedly concur. We are conscious that the interpretation which we shall propose is not without its difficulties; but then these are dwarfs, while his Lordship's are giants. By the "spirits in prison," then, we conceive to be meant the antediluvians in a state of captivity to sin. And by that very "spirit" which now raised Christ from the dead, is he here represented, according to our view of the subject, to have addressed the antediluvian world. The expression of the Old Testament, "My Spirit shall not always strive with man" (we offer this as a mere conjecture), may, possibly, have suggested to St. Peter a part of the phraseology of this difficult passage. But we are not near so clear that we are right, as that the Bishop is wrong.

Sermons XXI. XXII. and XXIII. are on the subject of the Sabbath, and are among the most able sermons in the collection. In the first sermon, he contends that the way of receiving positive institutions is in general a pretty accurate measure of profaneness or superstition: he next shews, that no positive duties have any natural propriety; that the will of God is the foundation of all moral obligation; moral fitness being the foundation from which the will of God originates; that, therefore, moral duties are of a higher class than positive; and, lastly, that positive duties must be considered as a means to an end; and, therefore, not rested in as an end, but diligently practised as a mean. And this



general reasoning he applies very ably to the sabbath.

In the second sermon he satisfactorily proves the sabbath to be a patriarchal institution, and, therefore, of previous authority to the law, and consequently not affected by its abolition; that it is of perpetual obligation; and that it is thereby easily distinguishable from the prohibition of blood, and other rites, which have sometimes unnecessarily burdened the consciences of desponding Christians.

The third sermon respects the change of day introduced by the early Christians; and the manner of observing the day. The argumentative part of the discourse is satisfactory. Nor do we object to the general rule laid down for the proportion of time to be occupied in religious duties as not sufficiently rigid;—yet there are, towards the close of the discourse, some expressions of so lax a nature, as to bear an interpretation which we wish to believe that his Lordship did not design. We have also to complain of a little levity in part of this discourse which becomes neither the man, the place, nor the subject. Let our readers judge for themselves.—He is speaking of the abuse of the sabbath by the higher orders. He then turns to the inferior classes of society.

“Why,” he says, “should the humbler citizen, whose scantier means oblige him to commit his person to the crammed stage-coach, more than his wealthier neighbour, be exposed to the hardship of travelling on the working days, when the multitude of heavy carts and waggons moving to and fro in all directions renders the roads unpleasant and unsafe to all carriages of a slighter fabric; especially when the only real inconvenience, the danger of such obstructions, is infinitely increased to him, by the greater difficulty with which the vehicle in which he makes his uncomfortable journey, crosses out of the way, in deep and miry roads, to avoid the fatal jostle?” p. 265.

The next three sermons regard the expectation of the Messiah,

which appears, from the Scriptures of the New Testament, to have prevailed among the Samaritans. The whole argument of his Lordship is exposed to one obvious objection. He endeavours to trace the supposed correctness and spirituality of the views of the Messiah, possessed by the Samaritans, to some *peculiar* sources of religious information. When, therefore, our expectation of some hitherto undiscovered Scripture is excited, we are surprised to be referred by the Bishop to that very book which formed only a part of the Jewish Scriptures—viz. the Hebrew Pentateuch. Surely, then, it is not that the Samaritans possessed more means of information, but (if, indeed, their views were more correct) that they read with more diligence those they had. The Bishop having, however, settled this preliminary, proceeds to shew how many more passages of the Pentateuch apply to the Messiah, than men ignorant of Hebrew suppose. But we confess that conjectures founded upon translations, varying from the most accredited paraphrases, and from the Septuagint, have little weight with us. We perfectly concur, however, with the author in his practical conclusions from the subject, and shall give our readers a specimen of them.

“The Samaritans heard this doctrine from the Divine teacher’s mouth for the short space of two days: we, in the writings of the evangelists, have a complete summary of his triennial preaching; we have, joined with the detail of many of his miracles, the delineation of his character, and the history of his wonderful life of piety and love: we have seen the fortitude with which he repelled temptation—the patience with which he endured reproach—the resignation with which he underwent the punishment of others’ crimes: in the figured language of the apostle, we ourselves have heard him preach,—we have seen him crucified,—we have seen him rise again: we experience his present power, in the providential preservation of his church and support of his doctrine. The Samaritans were convinced by a preaching of two days: how, then, shall we escape, if we neglect so great salvation?” p. 336.

We have already trespassed so much upon the patience of our readers, that we shall speak very briefly of the remaining sermons. Of the twenty-seventh we should say, that though we think the interpretation of the text, Philip iii. 15, somewhat dubious, yet the religious standard it erects is noble, and the spirit of the discourse almost universally good. The twenty-eighth, from the same text, is one of the most practical in the volume; it places the author, as to his creed at least, decidedly in the rank of those called the evangelical clergy; and vindicates, in a masterly manner, several of the fundamental doctrines of Christianity. We cannot resist the temptation we feel to make one quotation from this discourse.

"Man hath been false to himself; but his Maker's love hath not forsaken him. By early promises of mercy, by Moses and the prophets, and at last by his Son, God calls his fallen creature to repentance. He hath provided an atonement for past guilt. He promises the effectual aids of his Holy Spirit, to counteract the power of perverted habit, to restore light to the darkened understanding, to tame the fury of inflamed appetite, to purify the soiled imagination, and to foil the grand Deceiver in every new attempt. He calls us to use our best diligence to improve under these advantages; and it is promised to the faithful and sincere, that by the perpetual operation of the Holy Spirit on their minds, and by an alteration which at the general resurrection shall take place in the constitution of the body, they shall be promoted to a degree of perfection, which, by the strength that naturally remains in man in his corrupted state, they never could attain. They shall be raised above the power of temptation, and placed in a condition of happiness not inferior to that which by God's original appointment might have corresponded with the improvement of their moral state, had that improvement been their own attainment, by a gradual progress from the first state of innocence. That the devout and well-disposed are thus by God's power made perfect, is the free gift of God in Christ—the effect of undeserved mercy, exercised in consideration of Christ's intercession and atonement. Thus it is that fallen man is in Christ Jesus 'created anew unto those good works which God had before or-

dained that we should walk in them." His lost capacity of improvement is restored, and the great career of virtue is again before him. What, then, is the perfection of man, in this state of redemption, but that which might have been Adam's perfection in paradise?—a desire of moral improvement, duly proportioned to his natural capacity of improving; and, for that purpose, expanding without limit, as he rises in the knowledge of what is good, and gathers strength in the practical habits of it." p. 387—389.

The last sermon, well known by the title of "the Watchers and the Holy Ones," in which the various orders of angels in Daniel are examined; the theory of angelic government exploded; and the doctrine of Providence explained, has been too long at the bar of the public to suffer or gain from any judgment we might pass upon it.

Such are the sermons of Dr. Horsley. We feel how inadequate our investigation of them has been to their critical deserts. But were we to extend our review of a work, occupied so exclusively with difficult subjects, we should despair of finding an audience as patient as those to whom the Bishop seems to have addressed himself. When dressed in lawn, subjects of this sort may be tolerated in good company; but invested in the humble blue drapery with which we usher our critical progeny into the world, every eye would turn from them. We shall hazard, however, as we promised, a few more general remarks in conclusion. There are one or two grand lessons which these volumes are so well calculated to teach, that we should feel ourselves wanting in our duty if we failed to enforce them. Let us first look a little at the sermons, and then at "the moral" which they teach.

Now every one who examines these sermons will, in the first place, be instantly convinced that the author was a man of the most extensive erudition. The opinions of all classes of commentators appear to have been familiar to him. Vo-



lumes, sordid with the dust of every century, empty their contents into these pages; and we see, as it were, beneath the episcopal surtout, "the mind of ages in a single breast."

The next circumstance which will strike the examiner is, that the author has quite as much courage, be it the effect or the cause, or both, as learning. Many authors of the present day, and weak minds of all places and ages, have a habit of marching very boldly up to a difficulty, and then halting and retreating exactly at the point where they come within gun-shot. They talk big till the monster opens his mouth, and then use their little remaining strength to run away.

But our author never seems to feel his strength, till he has something to grapple with; and frequently, like a true knight-errant, gives his enemy a sword for the mere pleasure of fighting with him. He dissects every subject brought within his grasp, and then breaks every bone in the skin. We do conceive, that the texts of Scripture never underwent such a process as under his giant hands. A threshing machine, or a crucible, or a bone digester, are the only just images we can find for his Lordship. The analysis of every subject is complete; and, whether we agree with him or not, it is impossible not to stand amazed at his patience, industry, and courage.

Another circumstance which will soon fix the attention of the careful reader, is the *evangelical* model on which the author's creed is formed. We are using the word both in its true and in its abused sense; for, whatever be its true meaning, it is become, by some strange solecism, a term of reproach. In the writings of the Bishop (those at least in which his critical fervor does not run away with him), he dwells chiefly upon the doctrines termed evangelical;—upon those doctrines which give Christianity its peculiar character;—the doctrines of original sin; of universal guilt and help-

lessness; of free and unmerited grace: of redemption by Christ; of sanctification by the Spirit of God. He gives these doctrines not a pre-eminence over practice; and, indeed, it is difficult to say, whether the principle or the conduct to which it leads is entitled to a precedence: but he gives these doctrines a place on that throne which modern divines are too apt to conceive the exclusive seat of practice. He speaks of them as the prominent features of Christianity; as the grand subjects of the apostolic ministry; as the necessary topic of the modern preacher; as making up a system, by the belief of which we must be saved, but by the rejection of which we must be damned. We have already quoted some passages sufficiently illustrative of this statement, and we could easily refer our readers to many others. These volumes, indeed, may be considered as a kind of depôt, to which the body of clergy, called evangelical, when assaulted as enemies to the Church and to sound piety, may flee for refuge; and under the broad shield of this ecclesiastical Ajax, they may shelter themselves and their opinions; and, should there be any hand among them capable of wielding it, they may borrow the massy spear of his Lordship to fight their battles.

Another circumstance which can scarcely fail to fix the attention of the most cursory reader, is the noble hortatory passages, which, as if forced out by the solemnity of his doctrines, escape occasionally from his Lordship. Some we have quoted are very forcible, and many others might be pointed out. Such thunders have not rolled from our episcopal Olympus for many a day; and it is our hearty hope and prayer, that they may rouse his brethren within the veil and their flocks without.

There is yet another valuable feature in these discourses, which it is obvious to notice; and that is, the extreme candour with which he

treats the champions, and even the leaders, of the most opposite religious parties. He is an acknowledged friend, we will not say, to the Arminian, but certainly to the Anticalvinistic, scheme; but yet Calvin is honoured by him repeatedly with the most dignified titles. We find him occasionally a pretty staunch enemy to some of the peculiarities of Calvinism; and yet the main force of his battle, in most of his sermons, is pointed at a particular class of Arminian commentators.

But let us now cast up the per contra side of the account.

The reader will be surprised to find that a preacher, obviously holding right principles, at times pushing those principles to their practical consequences, and supplying such statements as really awe and amaze the mind, could be content to preach two large volumes of sermons, from which it was impossible nine-tenths of his hearers could derive the smallest benefit. Criticism of this kind is a sort of masonic language, which none can comprehend but the initiated. If special gifts were any longer bestowed upon the Church, his Lordship must have had a gift of simplicity to make him intelligible. His sermons remind us of the old armour in the Tower, which no one can be found to wear. They are meant for men of colossal minds, whereas the world, as to this point, is scarcely of standard height.

A second circumstance, which will be a matter of wonder to the serious reader, is, that he who often exhorts incidentally with so much majesty and effect, seldom, if ever, employs the hortatory strain when the nature of his subject would seem almost to force it upon him. How is it that the trumpet should give so uncertain a sound, that the same mouth (as the satyr said of the countryman) should blow hot and cold?

A third not less remarkable circumstance is, that the same indivi-

dual, whom we have characterised as so peculiarly liberal in his judgment of the champions of opposite opinions, is occasionally characterised by the most offensive intolerance. There are some flashes of bigotry and harshness in these sermons, which were lighted anywhere but at the fires of the sanctuary.

To balance these distinct accounts, then, we have, in the same man, knowledge, industry, evangelical sentiments, and, at times, hortatory zeal, and candour of judgment, coupled with a critical fervour, which, like the lean kine destroying the well-favoured, seems to devour all professional zeal; a marked negligence in the great work of an evangelist, the reformation of the hearts of his hearers, and a temper frequently deformed by harshness and intolerance. This incongruity is a very strange phenomenon; and though, like the comet, it appears but once in a century, it is worthy the attention of the philosophic eye.

In passing our judgment upon the case, we must take permission to remind our readers of that inconsistency in the actual life and temper of the Bishop with his avowed principles, which, alas! is the subject of too general report, and with us of deep and sincere regret.

Now, then, it appears to us, that this case is to be explained only by supposing that learning and industry have, in this instance, accomplished much, which it is the ordinary office of enlightened and humble piety to accomplish. Industry and learning, we conceive, put the Bishop in possession of an evangelical creed; and we are convinced that an unprejudiced, patient, and comprehensive examination of the Scriptures, will generally issue in such a creed. The same qualities and pursuits also, which put him in possession of a sound creed, would necessarily lead him sometimes to trace this creed to its practical consequences. The same qualities, likewise, by shewing a man the merits



and the dangers of different and opposite systems; by introducing him fully to the mind of the champions of each; by shewing him how much of evil impaired the best, and how much of good neutralized or rectified the worst; would generate a habit of dignified liberality in judgment and expression.

Industry and learning, however, having done this, could do no more. They might lead to a right creed; to a right impression as to the influence of that creed; to candour, as it respected the fixed judgment of the mind; and to a just appreciation of the merits and demerits of contending parties. But a vital spirit of piety alone could have corrected the defects by which these excellencies, in this particular instance, are qualified; could have made it essential to the author urgently and anxiously to recommend these doctrines, to enforce this practice, to warn the unwary, to console the afflicted, to rouse the lethargic, to alarm the impenitent, and to restrain, in himself, the rash sallies of a precipitate temper.

What, then, is the plain inference to be drawn from these premises? It embraces these two positions: that in a minister of religion learning is plainly the best companion, and even the safest substitute, for piety (if we may form degrees of safety in such a case); and that piety is the surest guide, the safest guardian, the essential adjunct to learning. That office assigned to books by the ancients, who called them *ιατρος ψυχης*, "the physician of the soul," belongs more properly to religion. Books are the food, but religion is the medicine, of the mind.

We are anxious, then, to preach from this illustrious man, as a text to the clergy of these realms. Our Church has not long to stand, when either of her two grand pillars, piety or sound learning, give way. Enthusiasts may be satisfied with piety alone; and philosophers may conceive letters to be omnipotent. But Scripture, reason, history, all assure

us, that piety must not disdain the aid of literature; nor science refuse the sanctifying influence of religion. In the monkish ages, the stars of religion and learning set together; in the age of the Reformation, they arose together, and the nations that "sat in darkness saw" and rejoiced in their combined "light." We trust that all our readers know, as far as our poor language can teach them, the inestimable value of religion. Let a divine, a scholar, and a poet instruct them in the value of learning. We present the passage at full length, as a valuable gift to some of the village parsonages of our land. "These friends of mine" (says the author from whom we quote) "regard the pleasures of the world as the supreme good: they do not comprehend that it is possible to renounce these pleasures. They are ignorant of my resources. I have friends whose society is delightful to me; they are persons of all countries, of all ages, distinguished in war, in council, and in letters; easy to live with, always at my command. They come at my call, and return when I desire them. They are never out of humour, and answer all my questions with readiness. Some present, in review before me, the events of past ages; others reveal to me the secrets of nature; these teach me how to live and those how to die; these dispel my melancholy by their mirth, and amuse me by their sallies of wit; and some there are who prepare my soul to suffer every thing, to desire nothing, and to become thoroughly acquainted with itself. Indeed, they open the door to all the arts and sciences. As a reward for all their great services, they require only a corner in my cottage, where they may be safely sheltered from the depredation of mine enemies. In fine, I carry them with me into the fields, the repose of which suits them better than the business and tumult of cities."

*British Georgics.* By JAMES GRAHAME. 4to. pp. 340. Edinburgh. 1809.

NOTWITHSTANDING all that Virgil and the Abbe de Lille have effected, we have always been disposed to regard poetry as a very indifferent vehicle for instruction in agricultural science: nor is this opinion materially affected by the work before us. It is possible, we admit, to adorn a dung-heap as well as a sofa "with the flowers of verse," but we are then best pleased with the poet who has selected such a subject, when he loses sight of it, and leads us from the view of it too; when he ceases to be didactic, and wanders into description and sentiment. If, however, any purposes of utility were likely to be answered by the desecration of poetry to the office of teaching the elements of the farming art, we might be disposed not only to tolerate, but to commend, such an application of it. But we do not believe that any book of *Georgics*, ancient or modern, will ever be referred to by farmers as a work of authority, or open the way for a single improvement in agriculture. We are certainly better pleased that Mr. Grahame should have published this volume, than that he should have published nothing; for it is impossible for him to write a book which will not convey much gratification to every reader of taste. But still we must lament the dissipation of his powers on a most untractable and uninviting subject; and we will venture to say, that those parts of this poem, which it must have cost him tenfold labour to produce, we mean the scientific part, will remain wholly unread by nine-tenths at least of his readers, while the beautiful descriptions, and affecting sentiments, which occasionally present themselves to the view, with all the facility and grace of nature, will be perused and reperused with avidity. We honestly confess, that, had it not been for these bright gleams of light which,

from time to time, burst on our path as we proceeded through the work, we should have been tempted to close the book at an early stage of our progress.

The reader will have been relieved by these preliminary observations, from any apprehension of being forced to listen to discussions either in prose or verse, respecting the best modes of ploughing and harrowing, or the comparative advantages of the drill and broad-cast husbandry. Had this poem related only to such topics, we should have allowed it to retain its place unmolested in the shelves of the bookseller's shop. But a considerable part of the work is happily of another description. Mr. Grahame has occasionally escaped from the trammels of his subject, and moves before us with all his native felicity and ease. Indeed, the charms of particular parts of the poem are irresistible; and we have resolved that our readers shall share with us in the pleasure which we ourselves have derived from the perusal.

We shall not deem it necessary, nor indeed will it be expected, that we should enter on an extended consideration of the general character of Mr. Grahame's poetry. On this we have already expressed our sentiments at length in our volume for 1807, p. 437, and more recently in our number for Feb, p. 109, when we reviewed his successful attempt to celebrate one of the greatest events which has ever brightened the page of history. Making due allowance for the ruggedness of his present subject, we mark, in the pages before us, the same qualities which we then had occasion to commend, subject, however, to similar deductions. We do not think that his *Georgics* will greatly enhance the fame which he had previously acquired; but if he had written nothing else, there are passages in it which would still have placed him very high in the catalogue of genuine poets.

The qualities which, from the



first, have chiefly recommended Mr. Grahame's productions to us, in addition to the beauty and accuracy of his descriptions, have been the high tone of moral, we ought rather to say of Christian, feeling, which pervades them, and the exquisite tenderness and delicacy of mind which they display. Nor is the present work inferior to any that have preceded it in these characteristic excellencies. We produce in proof of this the following passage, which, though undoubtedly by no means equal, in some respects, to a well-known passage of a similar kind in Thomson, yet leaves the reader under a much more pleasing impression of mind, than is produced by the tragical and unprofitable close of that poet's sketch.

"But not with night's approach the shepherd's toils  
Are ended; through the deep and dreary glooms,  
Without one guiding star, he struggling wades  
The rising wreath; till, quite o'erspent, compelled  
To leave his flock to time and chance, he turns  
Homeward his weary and uncertain steps,  
Much doubting of his way, foreboding much.  
In vain he tries to find his wonted marks,—  
The hill-side fountain, with its little plat  
Of verdant sward around; the well-known cairn;  
The blasted branchless oak, the ancient stone  
Where murdered martyrs fell, and where they lie:  
In vain he lists to hear the rushing stream,  
Whose winding course would lead him to his home.  
O'ercome at last, yielding to treacherous rest,  
He sits him down, and folds within his plaid,  
In fond embrace, the sharer of his toils,  
The partner of his children's infant sports.  
His children! thoughts of them wake new resolves  
To make one last despairing effort more.  
Meanwhile they crouching round the blazing hearth,  
 Oft ask their mother when he will return.  
She on her rocking infant looks the while,  
Or, starting, thinks she hears the lifted latch;

And oft the drift comes sweeping o'er the floor,  
While anxiously she looks into the storm;  
Returning soon to stir the dying brands,  
That with their blast her sinking hopes revive:

Alas! her hopes are transient as that blaze,  
And direful images her fancy crowd,—  
The dog returning masterless; the search  
By friends and kinsmen wandering far o'er moss

And moor; the sad success,—his body found

Half buried in a wreath; the opening door  
To let the bearers in! . . . The door is opened:

Shook from poor Yarrow's fur, a sleety mist  
Is scattered round; and in his master steps.

What joy! what silent tearful joy pervades  
The late despairing groupe! Round him they cling;

One doffs his stiffened plaid, and one his shoes;

Kneeling, one chafes his hands and feet benumbed.

The sleeping babe is roused to kiss its sire,  
Restored past hope; and supper, long forgot,  
Crowns the glad board: Nor is their evening prayer

This night omitted; fervent, full of thanks,  
From glowing hearts in artless phrase it flows!

Then, simply chaunted by the parent pair,  
And by the lisping choir, the song of praise,  
Beneath the heath-roofed cottage in the wild

Ascends more grateful to the heavenly throne,

Than pealing diapason, and the loud  
Swelling acclaim of notes by art attuned."

pp. 12—15.

Take another domestic picture, in which there is less of turbulent emotion, but more of reality: it is a faithful sketch.

"Dear to the peasant's heart his fire-side blaze,

And floor new swept to greet his glad return!

And dear the welcome of his child, and dog  
Fawning to share his favour, still bestowed  
Upon the climbing infant: sweet, meanwhile,  
His only guest, the redbreast, wakened, trills  
A summer carol short, then 'neath his wing,  
In trust implicit, veils his head.

May be some ancient volume read aloud,  
Fixes the listening groupe; perhaps the deeds

Of Wallace are the theme,—rude though  
the strain,

And mingling false with true, relished by all  
Who Scotland love.—who liberty adore.

Hope, fear, and joy, alternate paint each face,  
As fluctuates the fortune of the chief:

Or terror, all unmingled, sways the breast,  
And shakes the frame, when Fawdon's  
ghost appears.

Perhaps the godly lives, the fearless deaths  
Triumphant, of the men who on the field,  
Or not less honourable scaffold, fell,  
Asserting Freedom and Religion's cause,  
Arouse each generous feeling of the soul.  
Or Ramsay's page portrays the rural life  
In all the grace of truth;—or Burns calls  
forth

Each passion at his will; then, with a smile,  
A beauteous winning smile of Nature's face,  
Soothes their full storm into a gentle calm."

pp. 26—29.

We shall not fear to tire our  
readers by the length of the next  
quotation. It is one which, in ad-  
dition to its other merits, exhibits  
to advantage the texture of Mr.  
Grahame's mind; we say to advan-  
tage, because in its genuine colours  
of feeling and benevolence.

"To name the uses of the willow tribes  
Were endless task. The basket's various  
forms

For various purposes of household thrift;  
The wicker chair of size and shape antique;  
The rocking couch of sleeping infancy;  
These, with unnumbered other forms and  
kinds

Give bread to hands unfit for other work.

The man bowed down with age, the sickly  
youth,

The widowed mother with her little child,  
That lends its aid and loves to be em-  
ployed,

Find from this easy toil, a help in need.

The blind man's blessing lights on him who  
plants

An osier bed: O I have seen a smile  
Of mild content upon the assembled groupe  
Of piteous visages, whose dexterous hands,  
Taught by the public care, plied the light  
task;

And I have heard, their hour of labour  
done,

That simple, sacred strain, by Babel's  
streams,

Rise from the sightless band, with such a  
power

Of heart-dissolving melody,—move such a  
host

Of strong o'erwhelming feelings in the  
breast,

As wrung a tear from most obdurate eyes.

"Once I beheld a captive, whom these wars  
Had made an inmate of the prison-house,  
Cheering with wicker work (that almost  
seemed

To him a sort of play) his dreary hours.

I asked his story: in my native tongue

(Long use had made it easy as his own,)

He answered thus:—Before these wars be-  
gan,

I dwelt upon the willowy banks of Loire:

I married one who, from my boyish days,

Had been my playmate. One morn,—I'll  
ne'er forget!—

While busy choosing out the prettiest twigs,

To warp a cradle for our child unborn,

We heard the tidings, that the conscript lot  
Had fallen on me; it came like a death-  
knell.

The mother perished, but the babe survived;

And ere my parting day, his rocking couch

I made complete, and saw him sleeping  
smile,—

The smile that played upon the cheek of  
her

Who lay clay cold. Alas! the hour soon  
came

That forced my fettered arms to quit my  
child;

And whether now he lives to deck with  
flowers

The sod upon his mother's grave, or lies

Beneath it by her side, I ne'er could learn:

I think he's gone, and now I only wish

For liberty and home, that I may see,

And stretch myself and die upon that  
grave."

pp. 48—51.

No one who is familiar with the  
scenery of a farm-yard, can with-  
hold his tribute of praise from the  
following lively and accurate de-  
scription.

"Oft in this month the cottage hen  
comes forth

Attended by her brood, down clad, yet  
poorly fenced

Against the eastern blast, that frequent brings

A shower of biting hail, which, as it falls,

The inexperienced younglings eager chase,

And peck the pattering drops; forbid not  
then

The clamorous flock, in quest of crumbs, to  
haunt

The fireside nook: how pleasant 'tis to hear

The summoning call whene'er the prize is  
found!

Or see the eager mother gather in



Her tiny justling brood, beneath the chair  
 On which the thrifty housewife sits and  
   spins ;  
 Or if, to approach this citadel, intruding e'er  
 Presume, then see her issue forth with  
   plumes  
 All ruffled, and attack the foe, and drive  
 Him, howling, out of doors, drooping his  
   tail,  
 And shaking, as he runs, his well-pounded  
   ears." pp. 64, 65.

But it is when he is engaged in painting the movements of mind that we are particularly delighted with the efforts of Mr. Grahame's muse. The following lines give us a view of a family of rustic labourers, forced by the accumulation of farms to quit the country, and to seek their subsistence in the crowded city.

“ Behold the band  
 With some small remnant of their household  
   gear  
 Drawn by the horse which once they called  
   their own ;  
 Behold them take a last look of that roof,  
 From whence no smoke ascends, and onward  
   move  
 In silence ; whilst each passing object wakes  
 Remembrances of scenes that never more  
 Will glad their hearts ;—the mill, the smiddy  
   blaze  
 So cheerful, and the doubling hammer's  
   clink  
 Now dying on the ear, now on the breeze  
 Heard once again. Ah why that joyous bark  
 Precursive ! Little dost thou ween, poor  
   thing,  
 That ne'er again the slowly-stepping herd,  
 And nibbling flock, t'oult drive a-field or  
   home ;  
 That ne'er again thoult chase the limping  
   hare,  
 While, knowing well thy eager yelp, she  
   scorns  
 Thy utmost speed, and, from the thistly lea  
 Espies, secure, thy puzzled fruitless search.  
 Now noisome alleys, and the crowded street,  
 Thy haunts must be.

“ But soon thou wilt forget  
 The cheerful fields ; not so the infant train,  
 Thy playmates gay ; not so the exiles old,  
 Who thought at last, below yon church-yard  
   elms,  
 Now fading from their view, to lay their  
   heads  
 In peace ; they, old and young, ne'er will  
   forget

Their former happy home. Oft from their  
   high  
 And wretched roof, they look, trying through  
   clouds  
 Of driving smoke, a glimpse of the green  
   fields  
 To gain, while, at the view, they feel their  
   hearts  
 Sinking within them. Ah ! these vain re-  
   grets  
 For happiness that now is but a dream,  
 Are not their sorest evil ; no, disease  
 (The harvest of the crowded house of toil,)  
 Approaches, withering first the opening  
   bloom  
 Of infant years :—As wild flowers, which  
   the hand  
 Of roaming botanist, from some sweet bank,  
 Remote in woodland solitudes, transplants  
 To his rank garden mould, soon drop the  
   head,  
 And languish till they die ; so, pining, sink  
 These little ones. O ! that heart-wringing  
   cry,  
 To take them home,—to take them home  
   again,—  
 Their ceaseless, death-bed cry, poor inno-  
   cents !  
 Repeated while the power to lisp is theirs ;—  
 Alas ! that home no more shall ye behold,  
 No more along the thistly lea pursue  
 The flying down, no more, transported,  
   rush  
 From learning's humble door, with play-  
   mates blythe,  
 To gather pebbles in the shallow burn ;  
 Death is your comrade now,—the grave your  
   home.  
 O ye, whose princely territories stretch  
 Afar o'er hill and dale, think,—ere ye  
   sweep  
 Your ancient tenantry from off the land,—  
 That swollen rent-rolls are too dearly  
   bought,  
 By that enormous misery which ye hurl  
 On ruined hundreds, to make way for one.”  
 pp. 94—98.

The following allusion to the value of scriptural truth, as the grand corrective of all the ills of life, is well introduced. We extract it for the use of those who deem the Bible Society an evil. The pathos of it may possibly touch some heart which is inaccessible to argument.

“ On this blest day the weary reaper rests  
 In thankfulness of heart : see, far retired  
 Behind a shadowy shock, yon little groupe

Of strangers on the ground, and in their hands,

In 'ongue unknown in lowland plain, the word  
Of life! O grand emprise! O generous boon!

That little book on Scotia's farthest isles,  
In each low cottage, comfort speaks, and peace:

Even to the hapless exile, as he lifts  
His eldest born, and, weeping, bids him take  
A last look of the fast-receding shore,  
It consolation speaks, pointing his view  
To that blest country whence they'll ne'er depart!" pp. 171, 172.

In order to enter into the spirit of the passage which we shall next extract, it is necessary the reader should know, that, as the season of harvest approaches, it is customary for large bodies of men and women, chiefly from the Highlands and Islands of Scotland, to travel southward, in order to assist in making the hay and reaping the corn, both in the southern counties of Scotland and the northern counties of England. Mr. G. paints their return, at the close of their autumnal labours, with his usual felicity. The transition to his own national attachment, which follows, is distinguished by its tenderness, and, if we except one harsh line, which we have marked with *Italics*, by its freedom. We infer, from some expressions in it, that the report is not without foundation, which has assigned the poet's future residence in England.

"Far in their homeward way, the Highland bands  
Approach the mountain range, the bound sublime  
Of Scotia's beauteous plains, while gleams of joy,  
Not tearless, tint each face: As when the clouds,  
That low'r along those steeps, slowly ascend,  
And whiten, as they upward flit, in flakes  
Still thin and thinner spreading, till, at last,  
Each lofty summit gleams, each torrent fall  
Reflects the radiance of the setting sun.  
And now, upon the way-worn traveller's ear,  
The much-loved language, in his native glen,  
Seems music sweet:—what joy! scarce more  
he feels  
When, in the lowly thatch his sickle hung,  
He clasps his children to his throbbing heart.

"How pleasant came thy rushing, silver Tweed

Upon my ear, when, after roaming long  
In southern plains, I've reached thy lovely bank!

How bright, renowned Sark! thy little stream,

Like ray of columned light chasing a shower,  
Would cross my homeward path; how sweet the sound,

When I, to hear the Doric tongue's reply,  
Would ask thy well-known name!

"And must I leave,  
Dear land, thy bonny braes, thy dales  
Each haunted by its wizard stream, o'erhung  
With all the varied charms of bush and tree;  
Thy towering hills, the lineaments sublime,  
Unchanged, of Nature's face, which wont to fill

The eye of Wallace, as he, musing, planned  
The grand emprise of setting Scotland free!  
And must I leave the friends of youthful years,

And mould my heart anew, to take the stamp  
Of foreign friendships, in a foreign land,  
And learn to love the music of strange tongues!—

Yes, I may love the music of strange tongues  
And mould my heart anew, to take the stamp

Of foreign friendships, in a foreign land:—  
*But, to my parched mouth's roof, cleave this tongue;*

My fancy fade into the yellow leaf;  
And this oft-pausing heart forget to throb,  
If, Scotland! thee and thine I e'er forget." pp. 178—181.

One more extract, and we have done. It resembles, indeed, in its general character, some passages which we have already transcribed; but it is so pleasing, that we have no doubt our readers will thank us for its introduction.

"At times the fall abates, and, low,  
through clouds,  
The struggling sun his dim and shapeless disk

Faintly displays, wan as a watery moon,  
And almost tempts the labourer to his task.  
But, when he sees the transient beam withdrawn,

He shuts again his door, and turns his hand  
To home employment,—mending now a hive,  
With bark of brier darned pliant through the seams;

Or, looking forward through the wintry gloom  
To summer days, and meadows newly mown



Repairs his toothless rake ; or feeds his  
bees ;

Or drives a nail into his studded shoon ;  
Or twists a wisp, and winds the spiral steps  
Around the henroost ladder ; deeply fixed,  
Meanwhile, his children quit their play, and  
stand

With look enquiring, and enquiring tongue,  
Admiring much his skill. Thus glides the  
day ;

Thus glide the evening hours, when laid to  
rest

His imps are still, and with its deep-toned  
hum

The wool-wheel joins the excluded tempest's  
howl.

Perhaps some neighbour braves the blast,  
and cheers

The fire-side ring ; then blaze the added  
peats,

Or moss-dug faggot, brightening roof and  
wall,

And rows of glancing plates that grace the  
shelves.

The jest meanwhile, or story of old times,  
Goes cheery round ; or, from some well-  
soiled page,

Are read the deeds of heroes, by the light  
Mayhap of brands, whereon, when green-  
wood trees

Were all their canopy, their armour hung.

" Alas ! in many a cottage no bright  
blaze

Cheers the low roof ; but cowering, shivering,  
round

The semblance of a fire, a single peat,  
Or bunch of gathered sticks, that scarce re-  
turn

A feeble glimmer to the fanning breath,  
The inmates poor pine the long eve away.

Perhaps around the couch of pain they wait,  
And minister in darkness to the sick ;

Or sad upon a death-bed watching, lean,  
And only know the parting moment past

By the cold lip, the cold and stiffening  
hand."

pp. 227—230.

We will not stop to enumerate the occasional blemishes which arrest the attention in the midst of so much that is pleasing. We consider the *Georgics*, properly so called, as beyond the range of our critical labours ; and we bid adieu to Mr. Grahame for the present, with our thanks for the pleasure and improvement we have derived from his productions, and with an earnest hope that nothing, in the nature of his new pursuits and associations,

CHRIST. OBSERV. No. 106.

will prevent his frequent re-appearance before the public.

*The Spirit and Principles of a genuine Missionary. A Sermon occasioned by the Death of the Rev. John Charles Barneth, lately sent as a Missionary to the Susoos, by the Society for Missions to Africa and the East. Preached at the Parish Church of Aston Sandford, Bucks. By THOMAS SCOTT, Rector. London: Seeley. 1810. 1s.*

MR. SCOTT may justly be considered as an acquisition to any church of which he is a member. If not the biblical critic of the age most distinguished for philological research, he is yet to be considered as a luminous and faithful interpreter of the word of God ; and all who wish to possess a commentary on the Bible, always sensible, practical, and devout, will esteem themselves happy in possessing the work of Mr. Scott. Any publication of so respectable an author is not likely to be unworthy of reading and comment ; and taking up the sermon before us under this expectation, we are unwilling to lay it down without adding a recommendation of it to our readers. There is, indeed, little in it which would either create a reputation where it was wanting, or establish a name that was wavering in the republic of letters ; but it is altogether such a production as may serve to confirm the opinion of a large number of serious judges, that Mr. Scott is a most valuable divine.

The author will best state the design of the sermon for himself.

" A considerable number of missionaries, from the recently instituted societies, have died, soon after they had entered on their labours. This is, certainly, in itself, a mysterious and disheartening event ; but, I apprehend, at the same time, replete with instruction. Yet, I do not know, that any sermon, or publication, on the subject, has been brought forward to counteract the discouragement, or to improve the mysterious dispensation.

"The deceased Mr. Barneth, having been, for a considerable time, placed under my care, and being a most amiable character; the tidings of his, as we should think, premature death, excited a deep sensation, both in me, and in those who knew him. To avail myself of this, I gave notice, that I should preach a sermon on the occasion; without the least thought of doing more, than instructing my little flock; but meditation on the subject, brought many things to my mind, which, I could not but hope, were suited to do good, if they could attain greater publicity; and therefore, (though not induced by solicitation,) I determined to print the substance of my sermon." p. iii.

The sermon is on the striking declaration of St. Paul: "None of these things move me; neither count I my life dear to myself, so that I may finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." And the author examines first the principles and affections of St. Paul, which prompted this declaration; secondly, the words of the text in their order; and, thirdly, applies these general observations to the case of the deceased missionary, whose early and sudden removal suggested the discourse.

The first two heads contain, as might be expected, a copious and accurate view of the principles of St. Paul, drawn from his own epistles, and a very admirable exposition of the words of the text. Of this species of writing, Mr. Scott is completely master, as perhaps he has the singular merit of being one of the best textuaries of this or any nation. A great part, indeed, of these two heads consists of little but scriptural quotations; all, we think, accurately quoted, and all brought to bear, with considerable effect, on the subject before him.

The third division of the sermon is that which more particularly relates to the event to which Mr. Scott wishes to direct the attention of his readers. It may certainly be regarded as among the dispensations of Providence most involved in mystery, that men who, to our eyes

appear the best calculated to serve the cause of religion, and introduce the light of Christianity into the most miserable and profligate nations, should, in many instances, be cut short in their career, and hurried from the field of duty and usefulness to the "rest which remaineth for the people of God." Brainerd died at the age of 31; Xavier, the most distinguished of the popish missionaries, died, we believe, as his vessel anchored on the vast shores of China. An African prince, of great promise, and fired with unbounded zeal for the conversion of his people, lived only to land upon the coast, where he longed to erect the banner of the cross; and the pious and laborious missionary, to whose memory this sermon is dedicated, did not live to see the first fruits of his honourable dedication of himself to the "work of an evangelist."—It is obvious how easily every inquiry upon this subject might be pushed too far. It is equally obvious, however, that the mind, in the contemplation of it, may be directed to many useful topics. And this last object it is that Mr. Scott proposes to himself; and through this discussion we shall briefly trace him.

He begins by shewing that deaths such as these, apparently big with the most injurious consequences to religion, were not uncommon in the first ages of the church. And since these events, in many instances, removed those employed by the immediate designation of God in the functions of missionaries, Mr. Scott means us to infer (though the inference is not so strongly stated as it might have been), that the death of our own missionaries is not to be esteemed any indication of the Divine disapprobation of the design in which we are engaged. John the Baptist, Stephen, and James, though burning and shining lights in a dark world, were soon extinguished; shall we then be dismayed, because our lesser lights go out?

The author next proceeds to ex-



amine one or two other topics connected with the subject; and we shall here let him speak for himself.

"Many, perhaps, may be ready to think, 'It is a pity that this man engaged in the service: had he foreseen the event he would not.' But, do you really think, that our deceased brother now repents of having engaged as a missionary? Do you really think, upon serious reflection, that it has been disadvantageous to him? Can you suppose, that with his present views, if he could return to this earth, he would say, 'No, let who will be missionaries, I will not?' Surely then, you suppose he would not be able to adopt the words of the apostle: 'None of these things move me, neither count I my life dear unto myself!' Let us not forget, my brethren, that 'none of us liveth to himself, and no man dieth to himself: for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.'

"But will not such events discourage those, who have engaged, or who ought to engage, in the service of missionaries? No doubt, a temporary discouragement will frequently arise, from such a cause, even in upright and zealous hearts: but, it does not appear, that the death of Stephen either damped the ardour of those, who were then employed to preach the Gospel, or deterred others from entering on the same service. Men, indeed, whose hearts are divided, may be induced to decline the employment, when they perceive how perilous it is. But 'he that puts his hand to the plough, and looketh back, is not fit for the kingdom of God.' When Israel went forth to war, the priest was ordered to proclaim, that the cowards might return home; their presence would be of no use, and would only tend to discourage their brethren. If, then, these dispensations induce those who have engaged, to examine more narrowly their motives, more deliberately to count their cost, and more fully to make up their minds for all events, in so glorious a cause: if they influence such as are deliberating on the question, to enquire seriously whether they ought to engage or not; and even determine some to decline a service, for which they are not duly prepared at present; and to bring others to engage in it, with stronger faith, more ardent zeal, and more entire resignation to the will of God, according to the spirit of our text; the consequences will by no means be unfavourable to the cause. And that such will be the effects of these dispensations, we have every reasonable, and scriptural, ground to expect.

"What then shall we say, as to the effect on the societies for missions, and the friends to the cause? Will not their hands hang down, and their hearts be discouraged? I trust not. Consider the conduct of those, who manage the public affairs of nations. The real or supposed good of their country is their avowed object; and in the pursuit of this object, they form various plans of military enterprise. In executing these plans, they have continually to deplore, not only the loss of inferior lives; but of those commanders whom they most highly valued, and in whom they placed their main confidence: yet they do not renounce, or even relax, in their efforts, but they seek and find others, whom they employ in subsequent military expeditions. I do not say, that they are always, or generally, in these measures, right. Their objects may frequently be considered as of doubtful or subordinate importance; their measures may not be clearly the result of wisdom; they have no ground of assurance, that those who lose their lives, in executing their designs, are happy after death; and, though they may recompense their surviving relatives, they cannot alter the state of the deceased.

"But, my brethren, while their perseverance, in aiming to attain their favourite objects, is an example for us; none of the objections above stated, at least in any great degree, attach to our plans. Certainly the object of societies for missions, and of all who support them, is of prime importance, and our obligation to attain it, is an indispensable duty: and as far as our measures accord with the word of God, they are the result of divine wisdom. We send our missionaries, (as they do their officers,) at the risk of their lives: but we have scarcely a doubt, that if our missionaries should lose their lives, their souls will be saved, and their bodies be raised to incorruptible glory. We likewise may consider, as far as we can, their surviving relatives; but we have the joy of reflecting, that they themselves are receiving the reward of all the good which they did, and of all they would have done.

"It may be incumbent upon us, (as it would be on public men,) to enquire, whether by any inattention, or unseasonable measure, or any other means, the lives of our zealous servants had been needlessly exposed; and thus we ought to revise and improve our plans: but surely, we should not be so discouraging to the cause.

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verted by events, which certainly cannot be thought unexpected, as to remit our earnestness: nay, indeed, we ought to redouble it. 'Our love should abound more and more, in knowledge, and in all judgment.'—pp. 21—23.

We trust that these observations will have their due weight with their readers; and that, according to the sage counsel of the author, the melancholy events, to which they refer, will be used by the public, not as matter of discouragement, but as topics of admonition. We have one or two observations to offer in connection with these remarks, with which we shall conclude.

The remarks of Mr. Scott, as to the necessity of judgment keeping pace with zeal in our missionary enterprizes, are of high importance in our present circumstances. The Protestant Church, when she first shook off the yoke of popery, was too much occupied in restoring Christianity to her original purity at home, and defending herself against the hostility of enemies abroad, to think much of foreign nations.

For a time, therefore, we find few provinces added to the Christian territory by a Protestant mission. When at length she found leisure for foreign enterprizes, there was scarcely any field open to her; as most of the idolatrous regions were in the hands of the papal powers. Still, therefore, she planted but in a very few spots the tree of life. At length the conquest of the Dutch paved the way for her march into remote countries, and by degrees she has proceeded to rival her sister of Rome in those labours, in which the first apostles rejoiced to live and die. As to the intenseness of their zeal for proselytism, the comparison may hold between the two Churches; but as to the purity of the doctrines preached, and the sanctity of the preachers, there is no more comparison than between the Churches themselves. By degrees the flame has kindled, and though smothered

by adverse circumstances in other countries, in England it burns with a brilliancy which, we trust, neither "time nor tide" can extinguish.

Great Britain may be considered as the focus of that light, which, we believe is eventually to irradiate every quarter of the habitable globe. Now, then, it is under such circumstances, that the lessons of vigilance and sobriety become necessary. When every religious society is prompt to dispatch its heralds to another hemisphere; it is fit they should be cautioned what heralds they employ. It cannot be denied that such vigilance has been, in more than one instance, neglected, and that men have been dispatched as the accredited teachers of Christianity, who have been deplorably wanting in the grand moral requisites for such an office. It is also well known that missionaries are sometimes sent out, who, though good men, are but little qualified for the high enterprize they take in hand. A sad want of tact, and an ignorance of human nature, have sometimes been displayed; and the missionaries have not always sought to recommend themselves to their hearers in things they could not understand by superiority in things they could. Now, then, on missionaries themselves, and on the societies which commission them, vigilance should, under these circumstances, be strongly inculcated. Let the missionary learn, that a contest with the powers of darkness in foreign lands demands much previous discipline, many valiant struggles with the enemy in his own bosom. And let his employers learn, to lay hands suddenly on no man; let them not commit the ark to unsanctified hands; let them commission none to preach the Gospel, of whom they have not good reason to believe, that they will neither disparage it by their incompetency, nor disgrace it by their vices.

On the other hand, a different topic, insisted upon by Mr. Scott,

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may be equally useful to a distinct class of men; and this is, the honourable character of a good missionary. We are aware, that it has become fashionable to sneer at such characters; but surely an incapacity to admire the heroism, with which a single man ventures to plant himself unarmed amidst a nation of savages, in order to promote what he conceives their highest interest, is an incapacity to admire what is most *sublime* in human na-

ture. And Longinus may teach us, that this incapacity is nothing less than a real defect in "*elevation of soul*." Let men then reconsider their estimate, and do justice to a class of heroes, whom as yet few monuments signalize, or poets record. Let us blush for our mere pigmy efforts in doing and suffering, when contrasted with *his* gigantic virtue, who takes a new hemisphere on his shoulders, and quits his country, that he may save a world.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

### GREAT BRITAIN.

IN the press: A work on Grecian Antiquities, with Plates, by Mr. Gell;—a work on Isoperometrical Problems, and the Calculus of Variations, by Mr. Woodhouse, of Caius College, Cambridge;—Notices on the present Internal State of France, by Mr. Faber, late a public Officer in that Country;—Another Volume of Practical and Familiar Sermons, by the Rev. Edward Cooper;—Sketches of the Physiology of Vegetable Life, by the Authoress of Botanical Dialogues; with Plates; one vol. 8vo.;—Select Psalms in Verse, with critical Remarks by Bishop Lowth and others, illustrative of the beauties of sacred poetry;—and, Practical Sermons, selected from eminent Divines, and abridged for Family Reading.

Preparing for the press: A statistical Account of Hispaniola, by Mr. W. Walton;—A Life of Stillingfleet, by the Rev. Archdeacon Coxe;—The Life, Writings, and Correspondence of Mr. William Smellie, Printer, of Edinburgh, by Mr. R. Kerr;—and an Epitome of the Laws respecting Commerce, in an 8vo. vol., by Mr. J. Williams.

The following are Mr. Davy's conclusions, in his late publication, on the muriatic acid.

1st. That the muriatic acid is (as far as our knowledge extends) a simple substance, which may be classed in the same order of natural bodies as oxygen gas; being determined, like oxygen, to the positive surface in voltaic combinations, and, like oxygen, combining with inflammable substances, producing heat and light.

2d. That its combinations with inflammable bodies are analogous to oxides and acids in their properties and powers of combina-

tion, but they differ from them in being for the most part decomposable by water.

3d. That hydrogen is the basis of the muriatic acid, and oxymuriatic acid its acidifying principle.

4th. That the compounds of phosphorus, arsenic, tin, &c. with oxymuriatic acid, approach in their nature to acids, and neutralize ammonia and other salifiable bases.

5th. That the combination of ammonia with phosphorus, acidified by oxymuriatic acid, is a peculiar compound, having properties like those of an earth, and is not decomposable at an intense red heat.

6th. That oxymuriatic acid has a stronger attraction for most inflammable bodies than oxygen; and that on the hypothesis of the connection of electrical powers with chemical attractions, it must be highest in the scale of negative power; and that the oxygen, which is supposed to exist in oxymuriatic acid, has always been expelled by it from water or oxides.

It is said that tiles are greatly improved, and rendered impervious to water and frost, by being rubbed over with tar before they are laid on the roof.

Professor Leslie, of Edinburgh, has discovered a new mode of producing artificial cold. Without any expenditure of materials, he can, by means of a simple apparatus, in which the action of certain chemical powers is combined, freeze a mass of water, and keep it for an indefinite length of time, in a state of ice. In an hour, he has thus formed a cake of six inches in diameter, and three quarters of an inch thick. With very little trouble he can produce a permanent

cold of ninety degrees of Fahrenheit below the temperature of the air, and he might push it to more than one hundred degrees.

Some workmen, employed on the estate of Mr. Chamberlayne, near Weston, Hampshire, dug up two earthen jars full of Roman coins and medals, chiefly of copper and mixed metal, inscribed with the names of Claudius, Aurelius, &c.

#### NORTH AMERICA.

A law for the suppressing of duelling has

passed in the Illinois territory in America, founded on the Virginia code. The punishment of the surviving duellist, if his antagonist die within three months, and of the aiders, abettors, and counsellors, is to suffer death, by hanging. The challenger, or person accepting a challenge, is declared incapable of ever holding or being elected to any office of trust, civil or military, within the territory. Persons entering on an office, are to swear that they have never been engaged in a duel, in any way whatsoever.

### LIST OF NEW PUBLICATIONS.

#### THEOLOGY.

Talib's Remarks on David Levi's Dissertations on the Prophecies. 6s.

Letter to the English Israelite. By Perseverens. 1s. 6d.

Obligations of Christians to attempt the Conversion of the Jews. By a Presbyter of the Church of England. 1s.

Five Minutes Consideration recommended to Mr. Tobias Goodman. 1s.

Jesus the true Messiah; a Sermon delivered in the Jews' Chapel, Spitalfields, on the 19th of November, 1809. By the Rev. Andrew Fuller, of Kettering. 1s. 6d.

Proofs from the Ancient Prophecies that the Messiah must have come, and that Jesus of Nazareth is the Messiah; seriously addressed to the attention of the Jewish Nation. By a Clergyman of the Church of England. 1s.

Sermons on Devotional, Evangelical, and Practical Subjects. By Joshua Toulmin, D.D. 9s.

A New Translation of the Forty-Ninth Psalm, in a Sermon preached before the University of Oxford, at St. Mary's, on Sunday, June 3, 1810; to which are added Remarks critical and philological on Leviathan, described in the forty-first chapter of Job. By the Reverend William Vansittart, M.A. 3s. 6d.

The Metaphorical Character of the Apostolic Style, and the predominant Opinion of the Apostolic Æra, as elucidating the Doctrine of Atonement, considered in a Sermon preached at Ashford, June 29, 1810. By Richard Laurence, LL.D. Rector of Mersham, Kent. 1s. 6d.

#### MISCELLANEOUS.

A Vindication of the British and Foreign Bible Society, in a Letter to the Rev. Dr. Wordsworth, chiefly in reply to his Letter to the Right Hon. Lord Teignmouth: by William Dealtry, M.A. Examining Chaplain to the Bishop of Bristol, and Chaplain to

the Earl of Leven and Melville; Professor of Mathematics in the East-India College, Herts; and Fellow of Trinity College, Cambridge. 7s. 6d.

A new Biographical Dictionary, corrected to July, 1810. By James Fergusson, Esq. 3s. 6d.

A Letter to the Right Honourable Lord Viscount Sidmouth, occasioned by the Notice he has given of his Intention to propose certain Measures affecting the Dissenters. 6d.

Reflections on the Character of the Hindoos, and the Importance of converting them to Christianity. By James Forbes, Esq. F.R.S. 2s.

A Letter from a Gentleman high in Office at Madras, on the late Discontents in that Presidency. 2s.

The Natural Defence of an Insular Empire, earnestly recommended; with a sketch of a plan to attach real seamen to the naval service of their country. By Phillip Patton, Admiral of the White Squadron of his Majesty's Fleet. 4to. 10s. 6d.

The Principles of Banks and Banking: of Money, as Coin and Paper; with the consequences of any excessive issue on the National Currency, Course of Exchange, Price of Provisions, Commodities, and fixed Incomes, in four Books. By Sir James Stuart, Bart. 8vo. 9s.

A Defence of Mr. Joseph Lancaster, and the Royal British System of Education, or Half an Hour's Conversation between Lady Letitia Liberal and her old Waiting-woman, Mrs. Prudence Paradise, on the subject of "A Dialogue between a Master and an Apprentice," occasioned by Lectures on Education, delivered by Mr. Lancaster in Bath, in the month of February, 1810; to which is prefixed Mr. Whitchurch's Poetical Epistle to Mr. Joseph Lancaster, on his Royal British System of Education. 1s.



## RELIGIOUS INTELLIGENCE.

## MISSION SOCIETY TO AFRICA AND THE EAST.

*(Continued from p. 588.)*

HAVING given in our last number an abstract of the Annual Report of the Committee of this Society, we will now make such extracts from the Appendix to the Report as are likely to interest our readers.

*Extra-its of Letters from the Missionaries in the Rio Pongas, on the Coast of Africa.*

Feb. 1809. "For the space of fourteen months there has been no slave vessel on the coast. Some days ago one arrived in this river. The captain is a Spaniard, and the supercargo an Englishman. He will carry off such a noble cargo as never has been carried off before. Since the abolition, the traders have bought only boys and girls. It would be a great evil if this trade should revive again; and no doubt it will be carried on under other colours, if the English Government takes not some measures to prevent it."

"These several days past, some Susoos in our vicinity prepared their rice plantations for the reception of the seed. The Susoos are, at present, well furnished with rice; which is one good effect of the abolition of the Slave Trade, the traders and slave ships having formerly consumed so much rice, that it became both dear and scarce. But now the people bring us a great deal in exchange for tobacco, so that we shall soon have in store sufficient for a whole year."

April 1809. "A Susoo came to me, who resides a few miles from hence, and offered me some rice and palm-wine for sale. I told him I was well supplied with rice, and wanted none; but, perhaps, might buy the palm-wine, if it was not sour. When you buy any of the native drinks, for instance honey or palm-wine, it is customary for the seller first to drink of it in the presence of the buyer, to prove that it is not poisoned; and then the latter tastes it: and so I did. The palm-wine being sour, and the charge extravagant, I declined the purchase. The man grew angry, and told me, as I had tasted the palm-wine, I must buy it, or make him amends. Notwithstanding my friendly remonstrances, that, in tasting it, I had only followed the general custom of the country, his anger increased to such a degree, that, at last, he

drew his dagger, and wanted to fight me. I sent for Fantamani, who instantly came; and, after having informed himself of the state of the case, thus addressed the man: 'Art thou come to fight my White Man, whom I love as much as my head-woman? Only touch him—and you must take the consequences. Here is my dagger—look at it! Dost thou take him for a Slave Trader, who lies, curses, and defrauds? No—such a man he is not; but, to teach our children, and to make us better people, he is come; and, therefore, nobody shall molest him: for I, Mongè Packe, Mongè Domba, and Mongè Hate, whose son is with him, love him, and stand by him.' This so completely silenced the man, that he quietly took his rice and palm-wine on his shoulders, and marched off. A little while after Fantamani called him back, and requested me to buy the wine, that he might not have to carry it all the way back, which I gladly did, as he lowered his price, and I could make some use of it."

The following account of New Zealand, referred to in the Society's Report, is taken from a letter written by the Rev. S. Marsden to a friend in London, dated at Rio Janeiro, Nov. 15, 1809.

"On the 25th of August we embarked on board the *Ann*, then lying at Spithead. After we had been a day or two on board, I observed, amongst the sailors, a New Zealander, named Duaterra. He is nephew to Tippahee, the chief who visited Port Jackson, and of whom you have heard me speak. Duaterra was also at Port Jackson previous to my return from that settlement.

"I was very agreeably surprised in finding this young man on board; and more particularly so, as there were three missionaries with me, going out to New Zealand, as our voyage would afford so good an opportunity for them to form an intimacy with one who may be of essential service to them when they arrive at the place of their destination.

"Duaterra is a very fine young man, about two-and-twenty years of age, five feet ten inches high. He possesses a most amiable disposition; is kind, grateful, and affectionate: his understanding strong and clear. He is married to one of the daughters of a great chief, called Wanshee. His wife's name is Mibe.

"I asked him his reason for leaving New Zealand. He told me his object was to see King George.

"It is about two years and a half since he entered on board a ship, the *Santa Anna*, belonging to Port Jackson, which touched at New Zealand, on her way to some of the South Sea Islands, on a sealing voyage. The vessel landed a gang of men on Bounty Island, and Duaterra amongst them, in order to kill seals; and then went to Norfolk Island, to obtain provisions, and was blown off before she could get them on board; so that it was about ten months before she got back to Bounty Island again. The men, who had been left there, were greatly distressed for provisions; living principally on seals. They were also in want of water: as no springs could be found on the island, they were dependent on the occasional showers of rain. In this island Duaterra suffered exceedingly from hunger, thirst, and cold.

"After the *Santa Anna* returned to Bounty Island, and had completed her cargo of seal-skins, she proceeded to England, and arrived in the River Thames about the middle of last July. Duaterra now expected to see the King, for the sight of whom he had voluntarily suffered so many dangers, hardships, and toils: but, in this, he was unfortunately disappointed: the captain of the ship kept him nearly the whole time he was in England on board at work, till the vessel was discharged; and, on the 5th of August, sent him on board the *Ann*, which sailed almost immediately for Portsmouth.

"Duaterra was much concerned that he could be allowed to see scarce any thing of London; and, more particularly, that he was compelled to return to his country before he had seen the King. He speaks of this now with much regret; and says, that his countrymen will find great fault with him for coming back without obtaining the object of his voyage. I regret much that I did not meet with him in London, as I should have felt a peculiar pleasure in gratifying his wishes. It is a melancholy consideration that this young chief should, through inattention, lose the only reward he expected for two years' hard toil; as he wrought as a common sailor, without any wages, except a little clothing and provisions. Captain Clarke informed me, that the master of the *Santa Anna* would not have given him common sailors' slops, if he could have got him on board the *Ann* without them. Captain Clarke refused to take him without his slops. Surely the labourer is worthy of his hire!

"As I was so fortunate to find him on board the *Ann*, I determined immediately to try if I could learn from this young chief something of the language, religion, and government of the New Zealanders, with a view to aid the missionaries, who were going to settle amongst them, and to promote a more easy communication between the New Zealanders and the colonists of New South Wales. I determined also to instruct Duaterra in the English language, as much as possible, during the voyage.

"Before we sailed from Cowes he was taken very ill, with an inflammation in his lungs. For several days after we sailed, I was apprehensive that he would not recover. This gave me much concern, as his death would entirely defeat the object I had in view. He was very much reduced; and so feeble, as scarcely to be able to get out of his hammock. His spirits were also low, and he appeared much concerned about his country and friends. His appetite was bad, so that he could take but little nourishment. Every necessary medical aid was afforded him: the inflammation in his lungs abated: and, in little more than a week, he recovered sufficient strength to come upon deck. We invited him into our cabin, and administered to his wants; and, by paying him some little attentions, for all of which he was exceedingly grateful, his spirits were raised, and his strength gradually returned. As soon as he was able to converse with me, and I had recovered a little from my sea-sickness, I began to study their language, religion, and government.

"Duaterra is a very fine, intelligent young man; possessed of a most amiable temper, and of very considerable natural parts; manifests great anxiety to acquire useful knowledge; has a very quick perception; and communicates his ideas, on any subject which he understands, with ease and clearness. This makes it very pleasant and amusing to converse with him, as well as instructive."

In our next we propose to give the substance of the information respecting New Zealand, which Mr. Marsden received from Duaterra.

(To be continued.)

#### BRITISH AND FOREIGN BIBLE SOCIETY.

The following is an abstract of the Report made to this Society at their meeting in May last, the publication of which has been unusually delayed, in consequence partly, as we understand, of the immense accession of contributors during the preceding year.



The Committee have the satisfaction to state, that the measures adopted for promoting an edition of the Scriptures in the Polish language, have proved successful. The first sheet of the Old Testament issued from the press in April of the last year. The latest intelligence from the Bible Society at Berlin, respecting the progress of this work, is dated the 20th of March, 1810. From this it appears, that the proposed edition, comprising 8,000 copies of the whole Bible, and 4,000 extra copies of the New Testament, had then advanced to the beginning of Daniel, and there was reason to expect that the work would soon be finished.

This intelligence was accompanied by a representation, that in Lithuania Bibles bore a most exorbitant price, and that the people of that country, from their poverty, were incompetent to provide a new edition of the Scriptures from their own resources. On this, the Committee recommended the formation of a Society at Koningsberg, for the purpose of printing a Lithuanian Bible, and authorised its Committee to draw on the British and Foreign Bible Society for the sum of 300*l.* in aid of that work. The Lithuanian nation contains upwards of a million of people, many of whom are truly pious, but very poor: and one of the principal clergymen having caused it to be published from all the pulpits belonging to Prussian Lithuania, that a new edition of the Bible was about to be printed, and having invited the members of the different congregations to become subscribers to this work, several hundreds had already given in their names.

Letters from the German Bible Society at Basle confirm the intimation in the Committee's last Report, of the probability of a second edition of the German Bible, by stating that it had been actually completed, and a third begun. In consequence of the information received, the Committee remitted to the Society at Basle the sum of 200*l.* for the purchase of French Bibles and Testaments, for sale or gratuitous distribution in France, with a view to the particular accommodation of large Protestant congregations in Languedoc and other parts.

Four thousand copies of the New Testament, in French, were purchased, and sent to different places in France, where it appears that many Roman Catholics requested copies of the New Testament, and had perused them with eagerness and gratitude. The Romanese Testament, printed at Basle, for the benefit of the Mountaineers in the Grisons, had been completed, and received

with extraordinary joy by that poor people.

A member of the Basle Society having also engaged to print 4,000 copies of the Old Testament in French, on condition that the Committee would agree to take 1,000 of them, and it appearing that there were two distinct dialects in use among the inhabitants of the Grisons, in both of which it was desirable that the New Testament, should be printed, the Committee resolved to assist the Society at Basle with a further grant of 300*l.* for the first object, and 200*l.* for the second. It is important to observe, that but for the German Bible Society no communication could have taken place between the British and Foreign Bible Society and any part of France.

The Committee, in their last Report, stated that the sum of 300*l.* had been remitted to the Evangelical Society at Stockholm. Encouraged by this remittance, the Society proceeded to print an edition of the Swedish New Testament on standing types, which was completed in March last; and a second edition of 4,000 copies would be immediately undertaken. Without the timely assistance of the British and Foreign Bible Society, this work must have been considerably delayed.

The Committee, anxious to gratify the poor inhabitants of Sweden with a new edition of the whole Bible in Swedish, which the Society in Stockholm were desirous of furnishing, voted a further grant of 300*l.*; and in consequence of this donation, the work was immediately begun, and Michaelmas 1811 is assigned as the period for its completion.

The Committee have also, through the same Society, determined to print, at the expense of the British and Foreign Bible Society, a New Testament in the dialect of Lapland. The necessity of this work was forcibly pointed out by Bishop Norden, at Tornea. The Bishop himself has undertaken to superintend the publication; and the sum of 250*l.* has been voted for an edition of 3,000 copies of the New Testament. The Committee have reason to believe, that the work is by this time considerably advanced.

The Bibles sent by the Committee to the German colonists on the Wolga, have been received and distributed, and caused the most lively emotions of gratitude. A second supply has probably reached them by this time.

The Committee having learnt that the Arabic Bible, printing under the patronage of the Bishop of Durham, was considerably advanced, resolved, that 250*l.* should be granted in aid of this work, and that the

Society should take 500 copies of the same at the selling price, when the impression shall have been completed.

The Corresponding Committee in Bengal have availed themselves of the aid furnished for promoting the translation and printing of the Scriptures in the dialects of Hindustan, and these translations are proceeding in the most extensive manner, by various hands. Copies of the New Testament in Sanscrit, and of the four Gospels in Hindustanee, printed by the missionaries at Serampore, have been presented to the Committee.\*

Some very interesting information respecting Ceylon, has been received from Sir Alexander Johnstone, who is lately returned from that island. The number of natives there, subject to the British government, is computed at a million and a half; their languages are the Cingalese and Tamul. Nearly the first three books of the Old Testament, and the whole of the New, have been translated into the Cingalese, and printed at Columbo, at the charge of government, for the purpose of supplying the natives professing Christianity, who are said to be very numerous. It was further stated, that the means of printing at Columbo were very limited, and that it was desirable they should be extended. This information suggested to the Committee a desire to supply the inhabitants of Ceylon more extensively with the Holy Scriptures; and a correspondence has been opened for that purpose, both with Holland and Ceylon.

The last Report noticed the institution of a Bible Society at Philadelphia. Two societies have since been established at New York. To one of these a grant of 100*l.* has been made by the Committee, who have recommended the incorporation of the two societies into one institution.

Bible Societies have also been formed in Connecticut, Massachusetts, and New Jersey, and for the district of Maine. The Committee have presented the Massachusetts Society with a donation of 100*l.* and that of Connecticut with 50*l.* in aid of its funds. The demand for Bibles in America, since the commencement of the distribution of them by the Society at Philadelphia, has exceeded all expectation.

The Committee notice, with the deepest regret, the death of one of their Vice-Presidents, the lamented and most respected late Bishop of London. "They are per-

suaded that every member of the institution will cordially sympathise with them on this expression of their feelings, as a tribute no less due to the public and private virtues of that venerable Prelate, than to the station which he held in this society."

The edition of the New Testament in Ancient and Modern Greek, in parallel columns, commenced in the last year, is nearly completed: and the Dutch and Danish Testaments, announced in the former Report as being in the press, are now in circulation.

The Committee have resolved to print a version of the New Testament in the Irish language. The version published by Bishop Bedell has been adopted by the Committee, for the edition now preparing, consisting of 2,000 copies, of the New Testament.

A Mission of the United Brethren has been for these forty years past established on the Coast of Labrador, for the purpose of instructing the Esquimaux in the Christian Religion. To facilitate their labours, the Committee have printed a version of the Gospel of St. John in the Esquimaux language, and have further agreed to print the Gospel of St. Luke. These works have been placed under the superintendence of the Rev. Mr. Kohlmeister, a missionary lately returned from Labrador, and, by means of a residence there of eighteen years, well acquainted with the Esquimaux language.

The Committee next advert to the Auxiliary Bible Societies which have been established since the last General Meeting. The following are the Societies which have been added in the course of the last year to the Associations and Societies in London, Glasgow, Birmingham, Greenock, Reading, and Nottingham, of which accounts have been given in former Reports.

1. "The Bible Society of Newcastle upon Tyne and its Vicinity," under the patronage of the Lord Bishop of Durham.

2. "The Penryn and Falmouth Society."

3. "The Leeds Auxiliary Bible Society."

4. "The Manchester and Salford Auxiliary Bible Society." President, the Rev. Dr. Blackburne, Warden of Manchester.

5. "The Devon and Exeter Bible Society." President, Sir Thomas Dyke Acland, Bart.

6. "The Leicester Auxiliary Bible Society." President, T. Babington, Esq. M.P.

7. "The Auxiliary Bible Society at Kendal and its Vicinity." President, the Rev. M. Murfitt, Vicar of Kendal.

8. "The Bible Society at Sheffield and its

\* For farther accounts from India, see our number for August last.



Vicinity." President, the Right Hon. Earl Fitzwilliam.

9. "The Bible Society at Hull." President, Sir Henry Ethrington, Bart.

10. "The Bristol Auxiliary Bible Society," instituted under the patronage of the Right Rev. the Lord Bishop of Bristol.\*

In Scotland, three new Bible Societies have been formed:—

1. "The Edinburgh Bible Society;" President, the Right Hon. Lord Cathcart.

2. "The East Lothian Bible Society;" and,

3. "The Scottish Bible Society," by the Ministers of the Presbytery of Edinburgh.

In Ireland, the Hibernian Bible Society, mentioned in former Reports, under the patronage of his Grace the Lord Primate, and other distinguished personages, has directed its attention to the institution in different parts of the country of Branch Societies, and several have been accordingly formed:—in Dungannon, under the patronage of Lord Viscount Northland; in Armagh, under his Grace the Lord Primate; in New Ross, and in other places.

To assist the Hibernian Bible Society in the distribution of the Holy Scriptures, the Committee have voted to it a grant of 500*l.* and a donation of 200*l.* has been made to the same institution by the Edinburgh Bible Society. The acknowledgment of the grant has been accompanied with the gratifying statement, that the issue of Bibles and Testaments during the last year, has nearly doubled that of the former years, amounting to 9034 Bibles and Testaments.

The Committee have also granted a second donation of 100*l.* to the Cork Bible Society, and, by the Report of that institution, have the satisfaction to learn, that its funds and operations are greatly extended.

The Committee, having been informed that the Bible Committee of the Synod of Ulster were making great exertions in disseminating the Scriptures, presented them with 100*l.*

It is matter of real gratification to observe, that the assistance granted to Ireland has stimulated the friends of Religion in that country to a degree of zeal and activity, from which, under the Divine blessing, the best consequences may be expected.

During the last year, copies of the Scriptures, either in whole or in part, and in various languages, have been sent,

Abroad—to Southern Africa, for the benefit

of the converted Hottentots; to Paramaribo in Surinam; to the West Indies, for the use of the Christian Negroes; to the Islands of Sark, Jersey, Madeira, Sicily, Dominica, Bermuda, Jamaica, Guadaloupe, Martinique, Trinidad, Antigua, St. Thomas, and Prince Edward's; to St. Domingo; to the Cape of Good Hope; to Quebec; to Demerara; and to different stations in India.

At home—the Naval and Military Bible Society has been furnished with large supplies of English Bibles at the cost prices: the same advantage has been afforded to the Society for the Support and Encouragement of Sunday Schools, which has been supplied with a considerable quantity of the Welsh Scriptures: some copies of the Gospel of St. Matthew in Hebrew, presented to the British and Foreign Bible Society by a Clergyman, have been granted to the Missionary Society: the Philanthropic Society has been accommodated with the Scriptures at reduced prices: copies have been furnished gratis to the London Female Penitentiary, to the Refuge for the Destitute, and to the Female Penitentiary at Bath. Bibles and Testaments have been granted at half the cost prices, for the accommodation of schools in various parts of Ireland; and a very considerable supply has been committed to an Association at Cork, for sale or gratuitous distribution. This Association is most benevolently and extensively occupied in visiting the poor, particularly those of the Roman Catholic persuasion.

To specify particular instances, in which individuals have been supplied with the Scriptures for sale or gratuitous distribution, would occupy too large a portion of this Report. The trustees of some charitable funds for the distribution of the Scriptures to the poor, have been permitted to purchase them of the Society at the cost prices, and the poor in several work-houses have been supplied. Attention has also been paid to the accommodation of prisoners of war, to that of soldiers and seamen, and to all such wants of the poorer classes of all countries and descriptions within the United Kingdom, as were stated to require the assistance of the Society. With a view to the supply of soldiers and seamen, the Committee are making arrangements at all the Military and Naval Depôts, for the sale of Bibles and Testaments at reduced prices. Of the extent to which the Scriptures have been thus distributed, the Society will judge, from the following fact, viz. That, within the last two years, no less a number than five thousand three hundred and seven-

\* See, for a particular account of this Society, our Number for February, p. 121.

ty-seven Bibles and Testaments have been distributed by one correspondent only, principally to the Army and Navy.

But it will be gratifying to the British and Foreign Bible Society to know, that its benevolence has been accepted with the same cordiality with which it has been granted.

The 500 copies of the Italian New Testament, sent to a respectable correspondent at Malta, have been received and put into distribution. Roman Catholic priests, upon obtaining copies, expressed their joy that they now had the Scriptures in a language which they understood.

Of 500 Testaments sent to Martinique for sale or gratuitous distribution, among the negroes and other poor people, 450 were eagerly and rapidly purchased; and the remainder reserved for donations. The French and Spanish prisoners of war have testified their grateful acknowledgments for the benevolence of the Society; and the Committee have information on which they rely, that the Danish prisoners, to whom 791 New Testaments were presented, were daily employed in reading them, and that large companies in different parts of the ship were seen thus engaged. From the correspondence of the Committee, many other accounts might be extracted, equally gratifying.

The Committee lastly notice the addition made to the funds of the British and Foreign Bible Society, by donations, bequests, and congregational collections, during the last twelve months. These are very considerable, but too numerous to be here specified. Among the rest, we observe, from the Edinburgh Bible Society 800*l.*; from the Bristol Auxiliary Bible Society, 2,700*l.*; from the Manchester and Salford Auxiliary Bible Society, 1,200*l.* reserving a further sum of 600*l.* for the purchase of Bibles and Testaments; from the Synod of Glasgow and Ayr, 2,296*l.*; and a donation of 50 guineas, unanimously voted on the day of the National Jubilee, by the Right Reverend the Lord Bishop of Bristol, Master, and the Seniors of Trinity College, Cambridge. The late Bishop of London, about a week previous to his decease, expressed his intention of presenting the Society with a donation of 50*l.* His Lordship's executors having been informed of this circumstance, very honourably gave effect to his dying intentions, by a donation to that amount. The Right Reverend the Bishop of Durham has also given an additional donation of 50*l.* to this Society, and the like sum to the Newcastle Auxiliary Society.

But while the funds of the Bible Society have been thus enlarged, the necessary expenditure for promoting the object of its institution, is also great and accumulating. The loss incurred by accommodating subscribers with Bibles and Testaments at reduced prices, has been of course considerable. The claims on the benevolence of the Society, for which no returns are made, are also numerous and increasing.

The Committee do not mention these circumstances from any despair that the funds of the Society will prove inadequate. On the contrary, they rely with confidence on the continuance and increase of the same liberality, not merely for supporting the institution, but for enlarging its means and capacity to do good.

The Committee have only further to add, that a considerable addition has been made to the collection of books belonging to the British and Foreign Bible Society by the generosity of individuals.

The Committee conclude with some reflections, of which we can only transcribe a part.

"The establishment of the British and Foreign Bible Society will undoubtedly form a distinguished era in the annals of the nineteenth century. It is to the honour of this country to have produced a religious institution, the utility of which has received the most ample and gratifying acknowledgments, both at home and abroad; an institution, founded on a principle so simple, so intelligible, and so unexceptionable, that persons of every description, who profess to regard the Holy Scriptures as the proper standard of faith, may cordially and conscientiously unite in it, and in the spirit of true Christian charity, harmoniously blend their common endeavours to promote the glory of God; an institution, which has excited the emulation of thousands to disseminate the knowledge of divine truth, and has given birth to the most extensive and respectable associations, for the express purpose of aiding its exertions, and co-operating in the promotion of its glorious object; an institution, which secures an adherence to the integrity of its principle, by regulations so precise and defined as not to admit of dubious interpretation."

It is our intention, in the following number, to lay before our readers some extracts from the Appendix. In the mean time, we will only refer to the list of contributors which we have already intimated has immensely increased since the publication of the former Report. The number amounts to between seven and eight thousand. The an-



annual subscriptions for the year ending the 31st of March 1810, were 3025*l.*; the donations or life subscriptions, 1836*l.*; the congregational collections, 4346*l.*; sums received from Auxiliary Societies, &c. upwards of 6000*l.*; besides sums arising from interest on legacies, Exchequer bills, and 3 per Cent. Consols, amounting to upwards of 700*l.* The money received for the sale of Bibles during the year, was near 6,500*l.* The property on hand belonging to the Society, exclusive of Bibles, at the end of the year, was between 11,000*l.* and 12,000*l.*

#### LONDON MISSIONARY SOCIETY.

The following is the substance of the Report made by the Directors of this society to the general body, at their meeting, on the 10th of May, 1810.

##### I. SOUTH AFRICA.

###### 1. Bethelsdorp.

Dr. Vander Kemp and his associates continue their labours at this place, and in several of the native kraals which are within a convenient distance, and the blessing of God accompanies their exertions. The external state of Bethelsdorp puts on gradually a more promising appearance. The people become more industrious. The knitting-school flourishes. They sow wheat and barley for their provision. The number of inhabitants increases. The fields are covered with cattle, amounting to about 1200 head, not including the sheep and the goats. There is such abundance of milk and butter, that this last article has been employed in manufacturing soap. Other necessary articles are brought by the boors in waggons, as to a market-place. This short sketch of the state of the settlement, furnishes a striking contrast to the rude and uncivilized condition in which the missionaries found it a few years ago. And the state of religion is said to be progressive among them.

Dr. Vander Kemp and his colleagues express a strong persuasion that the institution of an orphan-house at Bethelsdorp would be productive of the most beneficial effects; and he had made application to the government at the Cape for their sanction and assistance, but had not yet received any reply.

The Committee wait with anxiety to learn the result of the application to Lord Caledon, which appears to them to be fully entitled to encouragement and support, both from the Society and the public.

The design which Dr. Vander Kemp expressed of attempting a mission in the island of Madagascar, or among the nation of the

Tambookees, and which he still entertains, has not as yet been put in execution. In the anticipation, however, of this event, the Directors have sent two more missionaries, (Mr. Wimmer and Mr. Pacalt,) to this station.

###### 2. Orange River.

The accounts from this station are said to continue to be satisfactory. Mr. Anderson and Mr. Janz, exert themselves in preaching the Gospel; in the instruction of the adults, but especially of the children, in reading; and in promoting industry and agriculture. Mrs. Anderson also applies herself to the instruction of the females. By these measures, they are laying the foundation of much good, both of a spiritual and temporal kind. The congregation consists of about 800 persons, who reside at or near the missionary station, during the whole or greatest part of the year. Besides their stated congregation, they are surrounded by numerous hordes of Corannas and Boschemen, who occasionally receive instruction from them. They are exposed, however, to various alarms and dangers, chiefly from the quarrels of the Califes, with the Bricquas and other tribes; and these dangers appeared at one time so serious that it was deemed expedient that Mr. Anderson and his family should visit the Cape Town, in order to seek advice and protection from the government.

Previously to this event, the missionaries had been visited by Dr. Cowan and Mr. Donovan, of the 83d regiment, who were sent by the government to explore the interior of Africa as far as Mosambique. These gentlemen received every accommodation and assistance from the missionaries, with whom they remained about a week, and by whom they were furnished with guides into the interior. On their return to the Cape, the report which they made to his Excellency the Governor respecting the conduct of the missionaries, and the result of their labours among the Heathen, produced a favourable impression on his mind; and accordingly his Excellency received Mr. Anderson with the most obliging attention, and assured him, not only of his approbation, but of his disposition to protect and assist the cause in which he was engaged. He has accordingly ordered a supply of such articles as were thought most necessary and useful for the station. His Excellency has also authorized the missionaries there to teach the children to write, which before was prohibited; and it is hoped, that this privilege will be extended to the other stations. "Indeed it may be justly affirmed,"

observes the Committee, "that the cause of religion, both at Cape Town and among the Heathen, is promoted and encouraged by his Excellency in the most explicit and efficacious manner."

The school-house, which on Sundays is generally full, contains about 265 persons: on other days about 80 or 90 attend. In the Kloof, which is 24 miles distant, there is a day-school, in which about 40 attend. This school is, in the absence of the missionaries, conducted by one of the natives who can read. Twenty-six adults and forty-six children, have been baptized; and when Mr. Anderson left Klaar Water, five more adults had been proposed for baptism. The Lord's Supper is administered four times a-year.

### 3. *Great Namáguas.*

This station is under the superintendence of the two missionaries Christian and Abraham Albrecht, and its situation is the most remote from Cape Town of any of the missionary settlements. The former condition of the natives was altogether barbarous; but within two or three years, some rays of light have penetrated into these regions of darkness. The Gospel is preached, and, through the mercy of God, not in vain. There are several in the congregation who not only seriously meditate on the word of God, but seem in good earnest about their salvation. There are others who say with Agrippa, "Almost thou persuadest me to be a Christian."

From a letter dated April 19, 1809, it appears, that the number of men, women, and children, under their instruction, amounted to 1200; 300 of whom constantly reside at Warne-bath, and receive daily instruction, the rest occasionally. About 200 persons constantly attend public worship. Twenty-eight adults, and fourteen children, have made a good progress in reading. They are in great want of school-books, Bibles, Testaments, and hymn-books, in the Dutch language, as also agricultural implements, a supply of which the Directors sent out some time since. They repeat their earnest wish for more missionaries, and desire that they may be persons acquainted with some useful business, such as that of weavers, tailors, cutlers, and dyers.

### 4. *Little Namáqua Land.*

Mr. J. Sydenfaden has the charge of this missionary station. He superintended a branch of the preceding mission situated at a distance of about two days' journey; but, after suffering many privations and hardships, which he endured with the constancy becoming a Christian missionary, he ob-

tained permission from Lord Caledon to establish his institution on the Camisburg, in Little Namáqua Land. In a letter written by him from Cape Town, he mentions that the number of his followers was from four to five hundred, among whom he had reason to hope that some served the Lord in spirit and in truth. There were thirty-four among his congregation who were able to read the Scriptures; and others were learning to read. During his stay at the Cape, he married a lady, who seems prepared to endure the privations, as well as share in the labours, of a missionary among the uncivilized Heathen.

### II. OTAHEITE.

The most important intelligence received during the past year, respecting the Mission in Otaheite, is contained in a letter dated Nov. 12, 1808, at Huaheine, an island about sixteen leagues distant from it, to which most of the missionaries retired in consequence of a civil war which had broken out between Pomarre the King, their friend and patron, and a party of his subjects who wished to dethrone him. The danger, however, does not appear to have been very imminent, as four of the missionaries were left at Otaheite; these, however, the letter states, were expected shortly to follow: whether they did so or not, the Directors have not yet been informed. The missionaries were kindly received by the chiefs of Huaheine, to whom they were not altogether strangers, as two of the Brethren had formerly visited that island, and their preaching had been favourably received.\*

Mr. Bicknell, who has been a diligent and faithful labourer at Otaheite from the first, arrived some time since in England. "He left Otaheite in May 1808, and proceeded to Port Jackson, in hope of obtaining a suitable partner in life at that settlement; but not succeeding, he came home, and has since been married to a pious young woman, with whom he sailed in the *Canada*, a ship sent out by government

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\* Since the publication of this report, accounts have been received, that all the missionaries, two excepted, had arrived at New South Wales, where they were likely to remain for a time. They were induced to take this step in consequence of the continued ill success of Pomarre, who had been driven from the island, and was not likely to regain his authority. Their houses, garden, plantations, cattle, &c. had been destroyed. Two unmarried missionaries remained at Huaheine, in hopes of better days.



with one hundred female convicts. Mr. and Mrs. Bicknell were accompanied by four other pious women, who are now on their way to Port Jackson." "The single Brethren at Otaheite, who have expressed an earnest wish to enter into the married state, (a measure which appeared to them and to the Directors expedient, not only for their own comfort, but for the perpetuity of the mission,) will have an opportunity of visiting them at Port Jackson, and of uniting themselves with pious partners, whose assistance and example at Otaheite, or any other island where they may settle, will, it is hoped, contribute to the stability and prosperity of the mission."

They are also accompanied by Tapioc, a native, of Otaheite, who, having a strong desire to visit this country, arrived here about three years ago, after a long succession of dangers and disappointments. By the assistance of this Society, and other gentlemen who felt interested in his welfare, he has received considerable instruction, with a view of his being qualified to teach his brethren.

The Directors acknowledge, with gratitude, their obligations to government, who, on the application of Sir Joseph Banks, readily granted a free passage to the seven persons just mentioned; and also assisted the Tahitian stranger in his equipment for the voyage.

"By conversation with Mr. Bicknell, as well as from the journals last received, there is reason to conclude, that, although positive instances of conversion cannot be produced, yet that a considerable degree of knowledge concerning the true God, and the method of salvation by Jesus Christ, has been generally diffused among the Tahitians."

"Although the superstitions and cruelties of the Tahitians are yet continued, a consciousness of their evil seems to be entertained, and their chiefs are anxious to conceal them from the missionaries."

A spelling-book in the Tahitian language, sent over by the brethren, has been printed in London, some hundred copies of which Mr. Bicknell has taken with him, and which will be very serviceable in teaching the children.

### III. ASIA.

#### 1. Madras.

Mr. Loveless, during the past year, has been so much afflicted by sickness, that his labours have been liable to many interruptions; but Mr. Vos has supplied his place with much acceptance; and at the dates of Mr. Loveless's last letters, in October, he was perfectly restored, and had resumed all his

engagements. His ministry in the Chapel appeared to go on comfortably; and much liberality in the support of it began to be manifested among the hearers. One of them had presented him with 100 star pagodas (40*l.*) for the necessary expenses. The male school he had undertaken was in a prosperous state, and so well supported, that a proposition had been made to commence a female school on the same plan: the subscription was begun, and application had been made to Government, to render these establishments permanent. The death of the Rev. Dr. Kerr, of Madras, a truly Christian minister, and zealous friend of missions, was announced in the last Report, and was justly considered as peculiarly afflictive; but it appears that God has provided other faithful servants like-minded, who act on the same kind and liberal principles in the support of His cause, and in forwarding every plan for the diffusion of the light of divine truth among the Heathen.

#### 2. Vizagapatam.

Mr. Des Granges, though deeply afflicted by the removal of his coadjutor, continued his labours in teaching, preaching, and translating the Scriptures and small tracts into Telinga, assisted by Anandarayer, formerly a Brahmin, who, with his wife, exhibited proofs of the power of that Gospel by which they had been brought out of darkness into light\*.

\* A Mahrattian, or Bandida Brahmin, about thirty years of age, was an accountant in a regiment of Tippoo's troops; and, after his death, in a similar employment under an English officer. Having an earnest desire to obtain eternal happiness, he was advised by an elder Brahmin to repeat a certain prayer four hundred thousand times! This severe task he undertook, and performed it in a pagoda, together with many fatiguing ceremonies, taking care to exceed the number prescribed. After six months, deriving no comfort at all from these laborious exercises, he resolved to return to his family at Nosom, and live as before. On his way home, he met with a Roman Catholic Christian, who conversed with him on religious subjects; and gave him two books on the Christian religion, in the Telinga language, to read. These he perused with much attention, admired their contents, and resolved to make further inquiries into the religion of Christ; and, if satisfied, to accept of it. He was then recommended to a Roman priest, who, not choosing to trust him too much, required him to go home to his relations, and return again with his wife. He obeyed this direction; but found all his friends exceedingly sur-

3. *In Ceylon,*

The missionaries, Palm, Errhardt, and Read, continue their exertions in different places; but the missionary cause does not prosper in the island. Many of the Malays and Cingalese, who had been baptised by the Dutch ministers, when the island was in their possession, have relapsed into idolatry; and the attachment of the natives in general to their idols, the difficulty of acquiring the Cingalese language, and the very limited number of missionaries, combine to hinder the progress of the Gospel in this populous part of the British empire. The desolate situation of the inhabitants, in a moral and religious point of view, seems to be generally felt; in consequence of which measures have been taken by some men of rank in the island, to obtain from home Christian teachers, for the instruction both of Europeans and natives.

prised and alarmed by his intention of becoming a Christian, and thus bringing reproach upon his caste. To prevent this, they offered him a large sum of money, and the sole management of the family estate. These temptations, however, made no impression on him. He declared that he preferred the salvation of his soul to all worldly considerations; and even left his wife behind him, who was neither inclined nor permitted to accompany him. He returned to the priest, who still hesitating to receive him as a convert, he offered to deliver up his brahmin thread, and to cut off his hair—after which, no Brahmin can return to his caste. The priest perceiving his constancy, and satisfied with his sincerity, instructed, and afterwards baptised him: upon which, his heathen name, Subbarayer, was changed to his present Christian name, Anandarayer.

A few months after this, the priest was called away to Goa; and having just received a letter from a Padree, at Pondicherry, to send him a Telinga Brahmin, he advised Anandarayer to go thither; informing him, that there he would find a larger congregation, and more learned Padrees; by whom he would be further instructed, and his thirst for knowledge be much gratified. When he arrived at Pondicherry, he felt disappointed in many respects; yet there he had the pleasure of meeting his wife, who had suffered much among her relations, and at last formed the resolution of joining him. He then proceeded to Tranquebar, having heard that there was another large congregation, ministers, schools, the Bible translated, with many other books, and no images in their

Mr. Errhardt's sphere of usefulness was again enlarged; and he was authorised, by a warrant from the governor, to perform all the duties of the ministerial office, in Matura, and its district, and also at Point de Galle, which is near Matura.

By a letter from Mr. W. Read, dated at Point de Galle, Feb. 14, 1809, it appears that he preached to the English soldiers, and visited them when confined to the hospital; and for the two last years had also exhorted in Dutch. He continued to study the Cingalese, in which he could read, write, and speak a little; and hoped by degrees to attain such maturity, as to expound the Scriptures in that language. He kept a school for teaching Cingalese and Portuguese boys the English language, on which he engrafted religious instruction; and had got two approved catechisms translated into Dutch, Portuguese, and Cingalese, which he hopes

churches, which he always much disliked, and had even disputed with the Roman priests on their impropriety. The worthy ministers at Tranquebar were at first suspicious of him; but, by repeated conversations with him, during several months that he resided among them, they were well satisfied with him, and admitted him to the Lord's table. He was diligent in attending their religious exercises, and particularly in the study of the Bible, which he had never seen before. He began to make translations from the Tamul into the Telinga language, which he writes elegantly, as well as the Mahratta. His friends would readily have recommended him to some secular employment at Madras or Tanjore; but he declined their offers, being earnestly desirous of employment only in the service of the church.

Having heard of the Missionaries at Vizagapatam, he expressed a strong desire to visit them, hoping that he might be useful among the Telinga nation, either in church or school.

He now daily carries on the devotional exercises of the natives, who are inquiring the way to Zion. He prays in public with fluency, fervency, and zeal: he preaches the Gospel to sinners with ardent zeal; he labours from morning to night, assisting in the translation of the four Gospels, and in examining manuscripts of religious tracts, that he may put the word of salvation into the hands of his countrymen. He is blessed with a suitable partner, who adorns the doctrines of God her Saviour; and who has been received into the church by the sacred ordinance of baptism.



to get printed at Colombo. He asks for a supply of Bibles, hymn-books, prayer-books, &c. for his school, all which will be sent him: and says he has no doubt that much good may be done by good missionaries who could speak the Cingalese language, notwithstanding the deplorable darkness of that people, which he describes and laments in the most affecting terms.

From Mr. Palm, who was situated at Til-lapally, near Jaffnapatnam, no late accounts have been received, nor have any communications arrived for some time from Mr. Ringeltaube, who was at Palancotta, in the Tinnevely district.

#### 4. China.

The accounts from the missionary, Mr. Morrison, are satisfactory. By his indefatigable attention to the language, with the aid of able teachers, the principal difficulties are surmounted, and he is likely to be able to acquire it completely in no long time.

It has proved of great advantage to him, that he copied and carried out with him the Chinese translation of the Gospels, &c. preserved in the British Museum; which he now finds, from his own increasing acquaintance with the language, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives. He has also obtained other unexpected helps; particularly an Exposition of the Decalogue, in three volumes, in Chinese, which a native, professing the Roman Catholic religion, furnished him with. It is but justice to notice the constant and grateful attention paid to Mr. Morrison by Yong Sam Tak, the Chinese native who assisted him when in London; and whose friendly services, on many occasions, where a native only could serve him, have evinced his good disposition, and the favourable impression made upon his mind by Mr. Morrison's conduct.

The recent disputes between the Chinese and our countrymen had constrained him, with all the Europeans and Americans, repeatedly to remove from Canton to Macao, where he continued at the date of the last letters. He met with a respectable and pious English family at Macao, to a member of which he has since been married.

Mr. Morrison writes thus: "I hope considerable benefit will accrue to your future missionaries from the Grammar, and Dictionary, and from the collection of Chinese books which I have made at the Society's expense. The grammar is prepared for the press, and the dictionary is daily filling up. The MS. of the New Testament is in part

fit to be printed. All these, however, are deferred till I shall be more deeply versed in the language, that what shall be done may not be hasty and imperfect. The whole expense for the first year, including food, house-rent, books, tuition, domestics, and the expenses of removing to and from Canton, was upwards of 500*l*. The danger of incurring still greater expense, prevents any steps being taken at present towards printing. Indeed nothing can be done till I be instructed to what expense I may go. I have said above, that at present I have no prospect of entering the empire; and indeed, unless it were with great freedom, it is not desirable. The works I propose, and my personal assistance to your future missionaries in the acquisition of the language, will be much better accomplished where I now am, or at Penang, than in China; and are, moreover, likely to be, by the blessing of God, productive of much greater good than even a residence at Peking. An aversion to all foreigners is a leading feature in the disposition of this people."

#### IV. NORTH AMERICA.

Mr. Pidgeon appears to have been industrious in his labours at New Carlisle, and at Restigouche near the Bay of Chaleur, where his ministry seems to have been useful. He spent the last winter in Prince Edward's Island, where he has been employed in preaching the Gospel. He describes both places as greatly needing many more labourers, the people being very destitute of instruction, yet earnestly desirous of obtaining it. A supply of Bibles, Testaments, and other books, which were sent to Mr. Pidgeon, have been gladly received; but many more are wanted, and a new supply has been ordered.

#### V. WEST INDIES.

The information received from the western world continues to be encouraging. The society has, indeed, to lament the removal by death of one of their warmest friends, Mr. Post, a gentleman of Le Rousevenir, in the colony of Demarara. Through his good offices, the first missionary, Mr. Wray, was gladly received, and for a long time boarded in his house. Every possible facility was given to the instruction of his slaves, and those of the adjacent plantations; and a commodious chapel built, chiefly at his expense, for their accommodation. Mr. Post has generously secured to the society the chapel which he erected, together with a dwelling-house for the minister, a garden, and a sum of 100*l*. annually towards the minister's sup-

port, so long as the society shall continue to provide a missionary who preaches the doctrines of the reformed church; but in case of their ceasing to do this, the provision made is to be transferred to a society in Scotland.

The last letters received from Mr. Wray state that the cause of Christ continues to prosper, and that many persons, both old and young, are anxious to hear the word of life. His journals contain many pleasing instances of the power of divine grace on the hearts of the negroes, both male and female; the alteration also produced on their moral conduct is such as recommends the Gospel of Christ. Mrs. Wray also is diligent in the instruction of the female slaves and their children. From sixteen to twenty children attend almost every day to learn to read; and generally in the evening a great many women. On the Lord's day, fifty children frequently attend. It is hoped that the preaching of the Gospel will hereafter be more widely diffused in the colony, as some of the owners of estates seem disposed to permit the instruction of their slaves, having observed the good effect produced on those who have already been taught.

Mr. Adam, who went to the island of Trinidad, has, by permission of the governor, obtained leave to preach in the Freemasons' Hall, in the town of Port of Spain, where three or four hundred persons have attended his ministry. Several persons have subscribed about 500*l.* towards the erection of a chapel. The directors have strongly recommended Mr. Adam by all means to use his utmost endeavours for the spiritual instruction of the slaves, considering all other objects as of inferior importance.

In Tobago, Mr. Elliot continues to preach to the slaves, permission being kindly granted by the owners of several estates, on some of which he collects about forty, on others eighty or one hundred hearers. He does not speak in very sanguine terms of his success; yet there is reason to hope that his labours are not in vain. At one place the manager thinks that much good has been done among them, as far as it respects their morals.

Mr. Elliot likewise preaches on the Lord's day, to the white and coloured inhabitants of the town of Scarborough, who assist in his maintenance. Concerning his hearers, he says, "There are two or three white persons, who appear to be concerned for their souls; and I rejoice to say that, instead of meeting with persecution, Mrs. Elliot and myself are treated with the greatest respect by the first persons, as well as by the poor, in the island. It has even been proposed to the council and assembly of Tobago, that a salary should be

allowed me by the colony; and although my friends have failed in their kind efforts for this purpose, yet perhaps their wishes may eventually be accomplished."

#### METHODIST CONFERENCE.

The sixty-seventh annual conference of the preachers in the connection of the late Mr. John Wesley, was held in London on the 30th of July last. The numbers belonging to the society were then reported to be as follows: Great Britain, being an increase of near 6000, about 138,000; Gibraltar 50; West-India Islands 11,000\*; of whom 146 are whites; Nova Scotia and Newfoundland 2500. The number in Ireland is not stated, but the increase is said to be about 2000.

The only further particular, which seems to deserve notice, is the following minute:

"As several complaints have been made of great impositions practised upon some of our simple people by quacks and empirics, especially such as pretend to cure all diseases in the eyes, what is the opinion of the conference on this subject?"

"We are unanimously of opinion, that no countenance or support should be given to such persons; and we earnestly exhort all our preachers, both itinerant and local, and all the members of our societies, to have no intercourse or connection with them."

#### SUNDAY SCHOOL SOCIETY.

The general half-yearly meeting of the Society for the Support and Encouragement of Sunday Schools in England, Wales, Ireland, and adjacent islands, was held at Batson's Coffee-house, Cornhill, on the 10th instant.

The committee reported, that, since the last general meeting in April, fifty-five schools had been added to those which were previously upon the society's list, and assistance had been repeated to forty-one other schools formerly established; for which, and the new schools before stated, they had distributed, within that period, 7160 Spelling-books, 1399 Testaments, and fifty Bibles. That, since the commencement of the institution, they had issued 292,832 Spelling-books, 63,565 Testaments, and 7764 Bibles, to 3403 schools, containing

\* The coloured and black people, connected with the society in the different islands, are stated to be, in Antigua, about 2618; Dominica 96; Trinidad 89; St. Kitt's 2058; Nevis 1011; Tortola 2245; St. Thomas 67; St. Vincent's 2361; Barbadoes 40; St. Bartholomew's 200; Jamaica 254.



upwards of 279,000 scholars; and likewise 4179*l.* 18*s.* 5*d.* in very small sums, to such schools as were found, from particular circumstances, to stand in need of pecuniary aid.

The committee state, that they received frequent testimonies of the salutary effects of Sunday Schools, both upon the civil and religious condition of society; and they are therefore happy to perceive the increasing regard entertained by the public for this institution. Small and limited during the first years of its establishment, it has gradually

enlarged the sphere of its operations; and it comprehends, within the scope of its bounty, every portion of the United Kingdom, Scotland excepted. The design of the institution being to qualify children to read the Scriptures, Spelling-books, Testaments, and Bibles are the only books which it provides. It is presumed, therefore, that both the means and the end will approve themselves to Christians of every denomination.

For farther information, reference may be had to the Secretary, Mr. Thomas Smith, No. 19, Little Moorfields.

## VIEW OF PUBLIC AFFAIRS.

### PORTUGAL.

THE state of the war in Portugal occupies, at the present moment, the almost exclusive attention of the public. The crisis is fast approaching which must decide the fate of that kingdom, perhaps also of Spain; and the interest which such a crisis would naturally excite, under any circumstances, is greatly increased by our knowing, that it is on a British army, under Divine Providence, that the decision depends; a consideration which, without doubt, weighs immensely in favour of a successful termination of the campaign.

After the fall of Almeida, Massena's army advanced into Portugal; that under Lord Wellington retiring slowly and in perfect order till it arrived at the Sierra de Buzaco, about thirty miles to the northward of Coimbra. Here, on the 27th of September, an attack was made on his position by two corps of the French army; but, after a well-fought action, they sustained a complete repulse. Not only the British troops, but the Portuguese, behaved with the greatest gallantry. In British troops this was no more than was expected; but the Portuguese were hitherto untried in regular combat, and it required a proof of their valour and steadiness, such as this day's battle furnished, to produce that confidence in them which they have now so well earned. Lord Wellington expresses himself strongly on this subject. "They have proved that they are worthy of contending in the same ranks with British troops in this interesting cause, which they afford the best hopes of saving."

The loss incurred by the British on this occasion was 106 men killed, including 4 officers; 493 wounded, including 34 offi-

cers, and 22 missing. The Portuguese loss amounted to 90 killed, 512 wounded, and 20 missing; so that the brunt of this brilliant action seems to have been pretty equally shared by us and our allies. The loss sustained by the enemy, Lord Wellington states to have been "enormous;" 2000 were actually left dead on the field of battle; and his Lordship adds, that he understands, from the prisoners and deserters, that the loss in wounded was "immense." Two of their generals, Merle and Maucun, were wounded; and General Simon, 3 colonels, 33 officers, and 250 men, were taken prisoners. Supposing, therefore, that the French left on the field all their killed, which is not very probable, their loss is even then ten times as great as that of the allied army. If the wounded were in any thing of the same proportion, their effective force must have been diminished, in that one day's encounter, by at least ten thousand men.

We were particularly gratified by that part of Lord Wellington's dispatch, wherein he states that "the army has conducted itself in the most regular manner. All its operations have been carried with ease, the soldiers have suffered no privations, and have undergone no unnecessary fatigue; there has been no loss of stores, and the army is in the highest spirits."

Lord Wellington's dispatch containing the details of this affair, is dated from Coimbra, on the 30th of September. To this place he had withdrawn with his army, to prevent any attempt on the part of Massena to turn his flank, and to cut him off from Lisbon; and he has since retired to Torres Vedras, a strongly fortified position within twenty miles of Lisbon, where it is evidently his

purpose to wait Massena's attack, who is posted about twenty miles farther north.

The force of the French is stated to be between 60 and 70,000 men, exclusive of the loss sustained on the 27th September; the allied army may be considered as nearly equal to this in point of numbers. Their relative situation in other respects, however, was widely different. Lord Wellington had used the precaution, in retiring, to remove as far as was practicable, the means of subsistence into the rear of his army; and what could not be removed he destroyed; the inhabitants of the wasted districts retiring with him. The French, therefore, will have to depend for provisions chiefly on the stock which they brought with them into Portugal. It appears from Lord Wellington's dispatches, that they are cut off from their communication with Almeida, and, to use his own expression, that "they possess only the ground on which the army stands." His Lordship, in their front, confines them on that side; a large body of Portuguese Militia, under Colonel Trant, in their rear, renders it difficult, if not impossible, for them to draw supplies from the northward; and the Marquis Romana, with about 12,000 men, by a rapid movement from Seville, has planted himself on the eastern bank of the Tagus, between the left wing of the French army and Spain. Under these circumstances, though generally far from sanguine in our expectations, we are led to indulge a strong hope that the French will be completely baffled in their attempt on Portugal; indeed we are disposed to think, that the only chance they now have of escaping, is to retreat. The bodies in their rear and flanks, though they might harass them, could not perhaps oppose any effectual resistance to such a movement; and it may be Lord Wellington's best policy not to suffer himself to be drawn after the French into the open plain, where their numerous cavalry could be brought to act. We are anxious to repress those unreasonable anticipations which may issue in disappointment. We shall have obtained a great triumph even if Massena is merely compelled to abandon Portugal; and in that case we shall probably have greater cause to admire Lord Wellington for his heroic forbearance, than if he had been tempted by the fear of clamour at home, or by the ambition of glory, to stake all the advantages which have accrued from his cautious policy, on the issue of a pitched battle, under circumstances favourable to the enemy. In Lord Wellington's gallantry and skill we repose the utmost confidence,

and we shall feel satisfied that, if Massena should effect a retreat without a general engagement, there were the best reasons in the world why Lord Wellington should not force him to it. Even in the case we have supposed, however, we may fairly calculate on Massena's being obliged to leave behind him his artillery and baggage, and probably not much less than a third of his army. He has already had a specimen of the difficulties and disasters which are likely to attend his retrograde progress. As he was advancing on Vizen, Colonel Trant attacked the escort of the military chest and reserve artillery, and would probably have succeeded in taking them, but for the sudden appearance of a large force, which obliged him to retire with about a hundred prisoners whom he had made. This active officer was prevented from executing a plan by which the victory of Buzaco would have been rendered still more disastrous and embarrassing to the enemy, by the ill-timed interference of a Portuguese general; but no sooner had the main body of the French advanced from Coimbra, than he suddenly fell on that place, surprized the garrison that had been left there, and took them and a great number of wounded French prisoners. The number taken is stated at 5000 men. This achievement shews very strongly the straitened circumstances of Massena. The capture of a body of wounded men may, it is true, have no great influence on the fate of the campaign; still the spirit of an army and of a country depends so much on opinion, that Massena would have been most anxious, if he could, to have prevented the disgrace of such an occurrence, which, as it will be generally considered as a testimony of his weakness, cannot fail to raise the hopes of the Portuguese, and proportionably to depress those of his own army\*.

The periodical rains had begun to fall with great violence on the 8th of October. It is said that our forces were well sheltered, but that the French were greatly exposed.

It appears that, about the beginning of September, a plot was discovered in Lisbon, which had for its object to assist the French in getting possession of that place. The chief agents in it, who have been removed out of the country, are said to have been Portuguese nobles. The particulars of the conspiracy have not transpired.

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\* Massena's account of the battle of Buzaco has reached us, in which he boasts of having driven the British before him with great loss.



## SPAIN.

The Spanish Cortez have at length assembled; but we are sorry to perceive that their proceedings hitherto have partaken far too much of the character which marked the first movements of the French revolution. Their tribune, their gallery, their crude disjointed propositions, their declamatory harangues, their verbose annunciations, all remind us of the National Assembly; and before any thing has been done, we are told that the people are transported with joy, and penetrated with the warmest affection towards the august congress, whom they speak of as the consolation of the oppressed, and the terror of the wicked. We could wish there were more of serious deliberation, and less of popular display. It is by the former, not by the latter, that the independence of Spain, and the freedom and happiness of her inhabitants, are to be secured. We sincerely hope that their future meetings will wear a more grave and business-like aspect, one more worthy of the mighty work they have taken in hand, than those of which the record has reached us.

Soult is said to have revoked the sanguinary decree which we stated him in our last to have issued, directing his troops to treat all Spaniards taken with arms in their hands as robbers. They are now to be treated in all respects as troops of the line. The decree of retaliation adopted by the Spanish regency has probably produced this change of policy.

## SICILY.

It appears from the French papers, that an attempt was made on this island by Murat, about the beginning of September. He

threw a body of men on shore in the night; which, it is stated, were again re-embarked without much loss. It is attributed to a sudden calm that a larger force was not sent across the strait, and, consequently, that it became necessary to withdraw those which had debarked. Some indistinct expressions, however, about English cavalry, and want of boats, prepare us for a very different report from Sir John Stuart of this affair. It is certain that Murat has issued a proclamation postponing the conquest of Sicily, content, for the present, with having proved that the strait which divides it from Italy may be passed and repassed by the French flotilla; and that Sicily may therefore be conquered whenever its conquest is seriously attempted.

## TURKEY.

The reports of the progress of the war between Russia and Turkey differ so much, that it is difficult to ascertain its real state. The probability appears to be, that the former have, on the whole, had the disadvantage in the campaign.

## EAST INDIES.

We are happy to announce the fall of the Isle of Bourbon on the 8th of July. It was taken in the course of a few hours, by a force of about 2500 European and 2500 native troops, dispatched against it from Madras, with the loss of only eighteen men killed and seventy-five wounded. The Isle of France, it is said, will be the next object of attack, and, if reduced, there will not then remain to Bonaparte a single colony in any part of the world.

## GREAT BRITAIN.

## BULLION COMMITTEE.

NEARLY at the conclusion of the last session of Parliament, several Reports were presented to the House of Commons by the respective committees, which were ordered to be printed, but could not be delivered until after the lapse of a considerable period. It probably will be agreeable to our readers to receive some account of the more important of these during the present suspension of parliamentary intelligence, and we proceed, therefore, in the present and some succeeding numbers, to give a brief summary both of a few Parliamentary Reports, and of some other papers laid before parliament,

which are well entitled to public attention.

The Report on which alone we shall dwell in the present number, is that of the Bullion Committee, which we understand to be also sold by the booksellers, and to have attracted no small share of general attention. We shall give the substance of it, and then leave our readers to judge in a great measure for themselves.

The select committee in question was appointed to inquire into the cause of the high price of gold bullion, and to take into consideration the state of the circulating medium, and of the exchanges, and to report their observations thereupon. It

consisted of the following members: Francis Horner, Esq., Right Hon. Spencer Perceval, Right Hon. Geo. Tierney, Earl Temple, Hon. Thos. Brand, Henry Parnell, Esq., D. M. Magens, Esq., G. Johnstone, Esq., Davies Giddy, Esq., W. Dickenson, Esq., H. Thornton, Esq., Right Hon. R. B. Sheridan, A. Baring, Esq., W. Manning, Esq., R. Sharp, Esq., P. Grenfell, Esq., J. L. Foster, Esq., T. Thompson, Esq., J. Irving, Esq., W. Huskisson, Esq., Hon. J. Abercrombie.

Mr. Horner, who moved for the appointment of the committee, and mentioned, at the time of doing it, the very extraordinary and alarming state of the exchanges, and the unprecedented high price of gold, was appointed chairman. The Report is distributed into several parts.

In the introductory part, the committee state what the market price of gold has been. They say that gold bullion, of which the mint price is 3*l.* 17*s.* 10½*d.*, was as high as 4*l.* in 1806, 1807, and 1808, and rose to 4*l.* 10*s.* or about 15½ per cent. above the mint price, about the beginning of 1809; but that it had recently fallen a little below that point, viz. to about 4*l.* 6*s.* per ounce. They remark, that silver also had risen as high as 5*s.* 8*d.*, or more than 15 per cent. above the mint price of that article. Hamburgh, Amsterdam, and Paris, are stated to be the principal places with which exchanges are established, and the exchanges on the two first of these places are said to have been depressed as low as from 15 to 20 per cent. below par, and that on Paris still lower. These, however, had recently improved, together with the price of bullion, but continued to be about 7, 9, and 14 per cent. below par.

The Committee then proceed to state, that the high price of gold was ascribed, by many witnesses whom they called, to an unusual demand for that article on the Continent of Europe, and particularly for the use of the French army; but the Committee dissent from this opinion, for

the following reasons. If, say they, there was this unusual demand for gold on the Continent, influencing its price here, it would in like manner influence its price in the continental markets; and those who ascribed its high price here to a great demand abroad, ought to have been prepared to state, that there was this corresponding high price abroad. It appeared, however, by the evidence, in particular of Mr. Greffulhe, "That there had been no alteration of late in the mint price of gold in foreign places, nor had the market prices experienced an advance at all relative to the rise which had taken place in England." The Committee also remark, that if, on the one hand, the gold in the French military chests had been increased, on the other, the general supply of Europe with gold had been augmented by all that quantity which England had spared out of its circulation;—and that, both in the Seven-Years' war and the American war, no want of bullion had been felt in this country;—that an equally high price of bullion had never before occurred, during the twenty-four years which had elapsed between the period of the reformation of the coin, and the suspension of the cash payments of the Bank of England; that in the two periods of the reign of King William, and of the early part of the reign of his present Majesty, a great difference had arisen between the market price and mint price of gold, but that in both those instances the reformation of the coin had been found effectually to lower the market price to the mint price. The Committee expressed their doubts respecting the alleged fact of a SCARCITY of bullion in this country, the commercial advantages which we enjoy affording us the means of importing it, and rendering us the channel through which it passes from America to Europe;—that what was called scarcity ought rather therefore to be denominated dearness, and had been explained to mean only dearness by one of the witnesses. The Com-



mittee farther say, that the rise in the market price of silver in this country, which has nearly corresponded with that of the market price of gold, cannot in any degree be ascribed to a scarcity of silver, the importations of that article in late years having been unusually large.

The Committee then proceed to remark on the meaning of the term high price of Bullion. Gold, they say, that is, gold in bullion, is intended to be the measure of the value of all commodities; it being the object of the Legislature, by the medium of the mint, to secure to the people a standard of a determinate value, by affixing to certain pieces of this article a stamp which certifies them to be of a given quantity and fineness; and if this intention of the Legislature were completely fulfilled, the coined gold would bear precisely the same price, in exchange for all other commodities, as it would have borne had it continued in the shape of bullion; but it is usually subject to some small fluctuations. These fluctuations are said to arise, First, from some expense incurred (hitherto about one per cent.) in converting bullion into coin, through the interest lost during the detention of it at the mint;—Secondly, there is a slight diminution of the value of coin occasioned by wear: the average difference between the weight of the current coin and that of the same coin when fresh from the mint, is stated to be about one per cent.;—Thirdly, the coin is said to be depressed below the value of bullion by the difficulty which the holders of coin experience when they wish to convert it into bullion, in consequence of the law of the land having, by a policy which the Committee consider to be questionable, prohibited such conversion. That species of gold which can be sworn off for exportation, in consequence of its never having assumed the shape of British coin, is more valuable by about 3 or 4 shillings per ounce, than that which, in consequence

of its having once had the shape of coin, is not permitted to be exported. These circumstances are said by the Committee to have caused the whole of those fluctuations in the relative value of gold bullion and gold coin, which used to take place, or which possibly could arise, before the suspension of the cash payments of the Bank of England; and, accordingly, about five and a half per cent. was the limit of the depression of the value of coin below that of bullion which then actually took place. Since, however, the Bank had ceased to pay in gold, and paper, not convertible into cash, had become the circulating medium, we had been exposed to a new cause of variation between the market price and what is called the mint price of gold, from the possible excess of that paper. The Committee proceed to compare this excess of paper (which they suppose to involve a diminution of its value), with a deterioration of the quality of the current coin of the kingdom. This excess of paper, they say, cannot be exported to other countries, and not being convertible into specie, remains in the channel of circulation, and is gradually absorbed by increasing the price of all commodities. "An increase," they affirm, "in the quantity of the local currency of a particular country, will raise prices in that country, exactly in the same manner as an increase in the general supply of precious metals raises prices all over the world." By means of the increased quantity of paper, the value of it in exchange for commodities is lowered, or, in other words, the money prices of all other commodities are raised, and that of bullion among the rest. Thus it is that an excess of the market price, above what is called the mint price of gold, is said to arise. "It is further evident," the Committee subjoin, "that in the event of the prices of commodities being raised in one country, by an augmentation of its circulating medium, while no similar augmentation in the circulating medium of a neigh-

bouring country has led to a similar rise of prices, the currencies of those two countries will no longer continue to bear the same relative value to each other as before. The intrinsic value of a given portion of the one country being lessened, while that of the other remains unaltered, the exchange will be computed between these two countries to the disadvantage of the former. In this manner, a general rise of all prices, a rise in the market price of gold, and a fall of the foreign exchanges, will be the effect of an excessive quantity of circulating medium, in a country which has adopted a currency not exportable to other countries, or not convertible at will into a coin which is exportable."

We have stated somewhat largely the doctrine of the Committee on this subject, because it lies at the foundation of their whole Report. Under their second head they enter largely into the subject of the late depression of the exchanges, and detail the explanations of the cause of that depression which had been given by several merchants who were called before them as witnesses. Many of these gentlemen had described an unfavourable balance of trade, or rather of payments arising from the previous circumstances of our trade, as the sole cause of the depression; while others, and in particular a considerable continental merchant, had affirmed the non-convertibility of our present circulating medium into coin to be one great operating circumstance. He admitted that the occupation of the north of Germany by the troops of the French emperor, and the consequent eagerness to remit money to England at that particular period, had produced, in the first instance, that depression of the exchange, the extent of which was so remarkable; but he observed, that the non-convertibility of our paper into cash had prevented that rectification of the exchanges, which would soon have followed if the Bank had been open.

The Committee, in this part of their Report, after describing what is meant by the Par of Exchange, which implies that a given weight of gold or silver coin in one country is exchanged for an equal weight of gold or silver coin in another, take a distinction between the real and computed course of exchange, and affirm that the real difference of exchange, resulting from the state of trade and payments, can never fluctuate more than the amount of the expense and risk of conveying the precious metals from one country to the other. They state the cost of sending gold from London to Hamburgh, for the last fifteen months, including risk, to have been five and a half or six per cent.; and that of sending it to Holland, in the last five or six months of 1809, to have been four to seven per cent.; and infer from hence, that the fall in our exchanges, though it may have been in part real, has been in part referable to other causes than the state of trade. The balance of our trade in the years 1808 and 1809, so far as it can be judged of from an imperfect though corrected estimate of the Inspector General of the Customs, is shewn to have been particularly favourable in comparison with former years; but the Committee profess to place little confidence in a paper of this description.

The Committee, in the third part of their Report, quote some of the evidence of the Governor and Directors of the Bank of England, who appear to have been uniformly of opinion, that the amount of the paper circulation of the Bank had no reference at all to the state of the Exchanges, or to the price of bullion; sentiments which the Committee here again controvert, adducing a variety of facts in confirmation of their argument. They admit that the first remarkable depression of the exchange in 1809, was to be ascribed, as stated in the evidence, to commercial events, arising out of the occupation of the



north of Germany by the troops of the French emperor; but they add,

"The evil has been, that the exchange when fallen has not had the full means of recovery under the subsisting system. And if those occasional depressions, which arise from commercial causes, are not after a time successively corrected by the remedy which used to apply itself before the suspension of the cash payments of the Bank, the consequences may ultimately be exactly similar to those, which a sudden and extravagant issue of paper would produce. The restoration of the exchange used to be effected by the clandestine transmission of guineas, which improved it for the moment by serving as a remittance; and unquestionably also in part, probably much more extensively, by the reduction of the total quantity of the remaining circulating medium; to which reduction the Bank were led to contribute, by the caution which every drain of gold naturally excited. Under the present system, the former of these remedies must be expected more and more to fail, the guineas in circulation being even now apparently so few, as to form no important remittance, and the reduction of paper seems therefore the chief, if not the sole corrective to be resorted to."

The Committee represent their reasonings on this subject to have been confirmed by the labours of the Committee of the House appointed to inquire into the depreciation of the Irish exchange in 1804. Many of the witnesses before that Committee, and in particular the Irish Bank Directors, were unwilling to admit the fall of the exchange to be ascribable to any excess in the circulation, although it had materially increased, and although the balance of trade appeared favourable to Ireland. The improvement which took place in the Irish exchange, is referred by the present Committee to some reduction of Irish paper, which appeared, nevertheless, to be resorted to by the Bank Directors after the Report of the former Committee. On the whole, the Committee declared it to be their opinion, "that so long as the suspension of cash payments is permitted to exist, the price of gold bullion, and the general course of exchange with foreign

countries, taken for any considerable period of time, form the best criterion from which any inference can be drawn, as to the sufficiency or excess of paper currency in circulation; and that the Bank of England cannot safely regulate the amount of its issues without having reference to the criterion presented by these two circumstances.

In the fourth part of the Report, the Committee state the amount of Bank of England notes in circulation from the year 1798 to 1809, inclusive: these were, in 1798, about 11,500,000*l.* in notes of 5*l.* and upwards; and 1,800,000*l.* in notes under 5*l.*: total about 13,300,000*l.* In 1799, about 12,400,000*l.* in notes of 5*l.* and above; and 1,600,000*l.* in notes under 5*l.*: total, 14,000,000*l.* In 1800, and the following years, there was a gradual increase of the notes of both kinds, the total being 16 to 17 millions. In 1809, notes of 5*l.* and upwards were about 14,100,000*l.*; notes under 5*l.* about 4,800,000*l.*: total, about 19,000,000*l.* The total, according to a still later return, amounted to above 21,000,000*l.* The Committee profess, however, to consider the mere numerical return of the amount of bank notes in circulation, as not at all deciding the question, whether such paper is or is not excessive, the quantity of currency having no fixed proportion to the quantity of commodities, since much depends on the quickness of circulation, on the general state of confidence, and on the improvements made in the economy of a money medium, which is represented to have had recently considerable effect in sparing the use of notes. The Committee here take occasion to guard their general doctrine, by observing, that, although it ought to be the ordinary policy of the Bank Directors to diminish their paper in the event of the long continuance of a high price of bullion and a very unfavourable exchange, yet it is essential to the commercial interests of the country

that the accustomed degree of accommodation to the merchant should not be suddenly and materially reduced, and that if any general and serious difficulty or apprehension on this subject should arise, it may be counteracted without danger by a liberality in the issue of Bank paper, proportioned to the urgency of the particular occasion. They conclude this branch of their Report by observing, that the country bank paper is a superstructure raised on the foundation of that of the Bank of England, any excess in its quantity being checked by its convertibility into Bank of England paper, for which it is exchangeable. It is inferred, from the increase of the Stamp duty on notes in the last year, that a very large increase of country bank paper had probably taken place; but it is admitted that the documents on this point are not such as to furnish complete evidence of the amount.

The following passages from the concluding part of the Report will shew the results at which the Committee have arrived; results in which we are disposed to concur.

"Upon a review of all the facts and reasonings which have been submitted to the consideration of your Committee in the course of their enquiry, they have formed an opinion, which they submit to the House: That there is at present an excess in the paper circulation of this country, of which the most unequivocal symptom is the very high price of bullion, and next to that, the low state of the continental exchanges; that this excess is to be ascribed to the want of a sufficient check and control in the issues of paper from the Bank of England; and originally, to the suspension of cash payments, which removed the natural and true control. For upon a general view of the subject, your Committee are of opinion, that no safe, certain, and constantly adequate provision against an excess of paper currency, either occasional or permanent, can be found, except in the convertibility of all such paper into specie."

"Your Committee conceive that it would be superfluous to point out, in detail, the disadvantages which must result to the country, from any such general excess of curren-

cy as lowers its relative value. The effect of such an augmentation upon all money transactions for time; the unavoidable injury suffered by annuitants, and by creditors of every description, both private and public; the unintended advantage gained by Government and all other debtors; are consequences too obvious to require proof, and too repugnant to justice to be left without remedy. By far the most important portion of this effect appears to your Committee to be that which is communicated to the wages of common country labour, the rate of which, it is well known, adapts itself more slowly to the changes which happen in the value of money, than the price of any other species of labour or commodity. And it is enough for your Committee to allude to some classes of the public servants, whose pay, if once raised in consequence of a depreciation of money, cannot so conveniently be reduced again to its former rate, even after money shall have recovered its value. The future progress of these inconveniences and evils, if not checked, must, at no great distance of time, work a practical conviction upon the minds of all those who may still doubt their existence; but even if their progressive increase were less probable than it appears to your Committee, they cannot help expressing an opinion, that the integrity and honour of Parliament are concerned, not to authorize, longer than is required by imperious necessity, the continuance in this great commercial country of a system of circulation, in which that natural check or control is absent which maintains the value of money, and, by the permanency of that common standard of value, secures the substantial justice and faith of monied contracts and obligations between man and man."

"According to the best judgment your Committee has been enabled to form, no sufficient remedy for the present, or security for the future, can be pointed out, except the repeal of the law which suspends the cash payments of the Bank of England."

"To the discretion, experience, and integrity of the Directors of the Bank, your Committee believe that Parliament may safely intrust the charge of effecting that which Parliament may in its wisdom determine upon as necessary to be effected; and that the Directors of that great institution, far from making themselves a party with those who have a temporary interest in spreading alarm, will take a much longer view of the permanent interests of the Bank, as indissolubly blended with those of the public. The particular mode of gradually



effecting the resumption of cash payments ought, therefore, in the opinion of your Committee, to be left in a great measure to the discretion of the Bank, and Parliament ought to do little more than to fix, definitively, the time at which cash payments are to become, as before, compulsory. The period allowed ought to be ample, in order that the Bank Directors may feel their way, and that, having a constant watch upon the varying circumstances that ought to guide them, and availing themselves only of favourable circumstances, they may tread back their steps slowly, and may preserve both the course of their own affairs as a Company, and that of public and commercial credit, not only safe but unembarrassed.

“ With this view, your Committee would suggest, that the restriction on cash payments cannot safely be removed at an earlier period than two years from the present time; but your Committee are of opinion, that early provision ought to be made by Parliament for terminating, by the end of that period, the operation of the several statutes which have imposed and continued that restriction.”

We thus commit this important and delicate subject to the consideration of our readers. It is undoubtedly one which is deeply interesting to the public, and especially to the commercial world, and which requires the most dispassionate discussion. Many publications upon it are every day appearing, and when the sitting of Parliament shall be resumed, it will unquestionably occupy their most serious attention.

#### MR. ABRAHAM GOLDSMID.

We alluded in a former number to the distresses of the commercial world, and ventured to hazard an opinion that they had their origin in that unbounded spirit of speculation which the great facilities of raising money, that were afforded by the liberal issues of the Bank of England, had produced. These distresses have issued in some very large failures, and they led, about the beginning of the month, to one event, which made a stronger impression on the public funds, than has been experienced for several years: We allude to the rash act, by which Mr. Abraham Goldsmid, on the 28th of September, put a period to his existence. Mr. Goldsmid had contracted with Government for the last loan, at a price which, when compared

with that of stocks in general, was clearly disadvantageous to the contractors. Of this loan he retained in his own hands 800,000*l*. For a short time the loan bore a small premium, but afterwards, and especially when general confidence was shaken by the commercial failures which were daily occurring, it fell to a discount of one, two, and by degrees five, per cent. When this fall began, Mr. Goldsmid, in the hope of producing a favourable change in the market, became a purchaser of Omnium to the extent of four millions. Finding it impossible, however, to raise the money which was required to meet his various engagements, partly in consequence of the general difficulty which prevailed, and partly in consequence of a suspicion which began to be entertained, that he was playing too deep a game, he appears to have been so stung with the disappointment, that life became insupportable; and applying a loaded pistol under his chin, he in a moment rid himself of his worldly cares, to encounter others of a still more tremendous aspect. No sooner was this event known in the Stock Exchange, than Omnium fell to a discount of eight, and even ten, per cent. The Government, however, having ordered an investigation to take place into the state of the affairs of the deceased, which turned out more favourable than was apprehended, and the Bank having come forward with a proposal to make advances to a certain extent on Omnium, the alarm has in some degree subsided, and the discount on Omnium for the last three weeks has fluctuated between 5 and 6 per cent.

The unhappy end of Mr. Goldsmid reads an affecting lesson to mercantile men: “ They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.” An inordinate love of the world was manifestly the ruling passion of this eminent money broker, and to this cause may, in some measure, be referred the extent of his charitable donations, no less than his general profuse expenditure, and the boldness of his speculations. A long course of prosperous dealing had unfitted his mind to bear the pressure of difficulty, and the pain of disappointed ambition; and no sooner did misfortune threaten him, than all his constancy forsook him; worldly discredit appearing in his eyes a greater evil than the disapprobation of his Judge; and the possibility of being forced to descend from his rank among men, outweighing all the tremendous consequences of an act of deliberate suicide. We say deliberate suicide, for, not-

withstanding the verdict of insanity, we can see nothing in the evidence given before the Coroner to disprove the forethought and premeditated purpose of self-murder. He was, doubtless, insane, in the degree in which all are so who, under the impulse of ungovernable passion, lay violent hands either on themselves or others; but we can see nothing in such a case as his, which, if admitted to divest of criminality the act by which he put a period to his life, would not furnish an equally valid plea in favour of infanticide, or any other delinquency of the same nature.

#### NAVAL INTELLIGENCE.

The most interesting occurrence of a naval kind, that has taken place during the present month, has been the capture, or rather the voluntary surrender, of Lucien Bonaparte to a British frigate. The immediate cause of this extraordinary step is only guessed at; but there seems no reason to doubt that he was driven to it by the apprehension of some vindictive act on the part of his brother. Having secretly conveyed the chief part of his wealth, in money and jewels, on board an American vessel, he contrived to embark with his family on board the same vessel, which immediately proceeded to Sicily, and, being taken possession of by a British ship of war, was conveyed to Malta.

There Lucien and his family are detained until the pleasure of Government be known. What could more strikingly illustrate the merciless character of Napoleon's mind, than this flight of a brother, and a brother's family, from his vengeance; which could have been excited by nothing worse than a refusal to lend themselves to his schemes of guilty ambition; and their taking refuge from fraternal persecution with a hostile power? Lucien's object is said to be to proceed to America.

On the 20th July, while three ships of the line and two frigates were watching the harbour of Toulon, a squadron of six ships of the line and four frigates suddenly pushed out of the harbour, and would have succeeded in cutting off our two frigates, had not Captain Blackwood, the senior officer of the British force, proceeded with his three ships to attack the enemy. The boldness of this manœuvre had the desired effect. The French squadron made a hasty retreat into port without accomplishing their object.

The Channel continues to swarm with French privateers, which greatly annoy our trade; and though numerous captures have been made by our cruisers, the evil seems scarcely to have experienced any sensible abatement.

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### ANSWERS TO CORRESPONDENTS.

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BOB SHORT; C. E. B.; T. YEATES, will be inserted.

Q.; BLADUD; A. Y.; JAMES; A SERIOUS ENQUIRER; T. H.; S.; HORATIO; &c.; are under consideration.

We are far from wishing to discourage the literary efforts of H. S., but rather to stimulate them, when we say that his productions are of too juvenile a cast for our pages. We hail in them, however, the promise of future usefulness, when his judgment shall be matured, his observation extended, and his habit of composition improved by practice.

OMEGA's business has not been neglected.

The question respecting episcopal ordination, on which JUVENIS has written, is one which cannot be publicly discussed. An opportunity of private communication is necessary.